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Religious Concern and Christian Commitment

A Report on Dr. Mackay's Address

By Alexander McKelway

Though small, Miller Chapel is seldom filled. Only an occasion both rare and important can induce the whole community to attend its functions. Such an event was so attended on September 25th. The balcony was filled, folding chairs were put in the aisles, and the reserved space for the faculty was threatened. The mood of the assembly might best be described as one of anticipation. Over an hour after he had begun, the speaker apologized for "the temporal dimension" of his address. It was an unnecessary courtesy; no one was bored, everyone was interested, many were thrilled.

As impressive as it was, the excellence of the address did not lie in its delivery. Dr. Mackay's scholarly application of his world-wide experience and knowledge to the main-stream of history was most interesting and had great relevance for the Christian Church. In the first part of his address, labelled "The Use of Religious Concern to Control Life," the President offered a telling critique of how religion is so used in Fascist Spain, and Communist Czechoslovakia. In Spain the control is accomplished by means of the coalition between the hierarchy of the Roman Church and the dictatorship, and in Czechoslovakia by the communists' capitalizing on the popular hero, John Huss. This report, seasoned liberally with Dr. Mackay's knowledge of Spanish culture, and his recent experience in Czechoslovakia, had the ring of authenticity and could not fail to persuade. No less timely or persuasive were his remarks on the way the Federal Government uses religion to control life in this country. The State's use of religion to support its tradition and policies both at home and abroad has been an issue of growing concern among many churchmen, and to this issue Dr. Mackay spoke with conviction and insight.

The President noted with appreciation the growing

religious interest on campuses, but deplored scholarship which remains uncommitted. Dialectical thought was criticized for lacking vigor and action, since it does not take "stands", and for compromising ethically, because it can never decide one way or the other on any question. Proceeding from the university to industrial society, Dr. Mackay described in gripping terms the dilemma of man today as he is caught up in social movements and a world situation which drive him to despair. Hegelian idealism has been replaced by a subjective pessimism, and although their world view was denied, the Existentialists were acknowledged for contributing to our understanding of man in this respect. The struggle of man, marked by the fears and dread of our generation, is an indication that we are being prepared for a new view of the Cross.

Commitment was placed before the seminary as that manifestation of the Christian life which is the answer to this situation and which must be the characteristic of this community. We cannot be "a community of scholars" as the University; we must go "beyond" scholarship to commitment. What is needed to realize the coming evangel is a Church more committed to Jesus Christ, and therefore committed to men.

This hearer left the Chapel with a real appreciation for the verve with which the address was given, and the erudition of the speaker, especially in regard to the first part dealing with the Faith and the State. However, one also left with the uneasy feeling that many parts of the address might leave an unfortunate impression, and that in general it did not speak to the singular needs of this campus.

Most disturbing were the President's remarks concerning scholarship. "We must go beyond scholarship," he said, thus contrasting us to the University, which had

been described in President Dodd's words as "a community of scholars." That the Christian religion is not primarily an intellectual thing will not be denied, but several questions must be asked. The first is, just how does one go "beyond" scholarship? If you do so by having no interest in such things, it simply means that you are not a scholar, not that you have gone beyond it. If, on the other hand, to "go beyond scholarship" is to see and admit the limitations of study and learning in matters of faith and commitment, it is very strange, for this is just that intellectual honesty which is the mark of true scholarship.

And this leads us to the other question. Is there not a false dichotomy implied in the exhortation to go "beyond scholarship" to commitment, as if the former must be sacrificed for the latter? This is certainly not borne out in the life of the speaker himself, or in the lives of great churchmen of this or any time. The fact is that the great teachers and writers of the Church have expressed and manifested their commitment just through their faithfulness to their calling as scholars. This is true not only in the Church. We do the men at the University a dis-service by contrasting ourselves with them as going beyond their scholarship by being committed, as if they were not! In a seminary north of Princeton the Dean told his students this fall that they were required to be only one thing while there, scholars. Whatever their faith or commitment might be, they were to apply it to the job at hand, namely scholarship. The fostering of commitment to Jesus Christ is the function of the Church at large, and it may be found in personal devotions or corporate worship. It may be encouraged; it may grow in the seminary. But the peculiar function of a theological school, it seems to me, is not to evangelize its constituency, or to test its commitment, rather it is to train the ministry in the scholarly application of the Gospel to the work of the Church.

Another point at which the author must take issue with Dr. Mackay is his attack upon dialectical thought, especially the remark that the dialectical ethic "inevitably ends in compromise." The implication must be that the committed (a distinction which is unfair) or positional approach does not. As to compromising, who doesn't? The difference is that the dialectical thinker who sees "the vast panorama" of possibilities realizes that he compromises, while the absolute or positional view may not. I personally prefer an honest admission of mistake to the blind acceptance of error. Any ethical system which proceeds from an established norm of behavior, or a set of rules, inevitably compromises itself, even if it succeeds in following its own precepts. I might say especially if it follows its own precepts, for then in congratulating itself on success it falls heir to perfectionism, which is certainly a compromise of the Reformed doctrine of total depravity and our need for forgiveness. Therefore, to accuse the dialectical process in ethics of leading to compromise is no criticism, for this is precisely the reason they think dialectically. They know

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they compromise and that, at best, there is no way to avoid it. But admitting their nature as "prone to evil and slothful in good" such thinkers go on to act, honestly recognizing the possibilities, and seeking the one to meet their particular situation. In their choice, they seek to act gratefully toward the Lord who forgives their ungrateful choice. The Englishman, mentioned by Dr. Mackay, wrote to the *Times*, "I wanted to be good," and so embraced the Gospel as presented by Billy Graham. Did he really find his goodness? The Christian, in taking refuge in a position or a set of rules, does not find virtue, but merely obscures his lack of it.

Lastly, in spite of the excellent critique it contained, the President's address was not, in the opinion of this writer, what this campus needed most to hear. His remarks concerning scholarship are a case in point. Every year we lose promising students, who either transfer or who do not return. We do not seem to be able to draw the best from the undergraduate level. The seminary is not being recommended by advisors as it should be. Last year we lost one of our great scholars and teachers. There seems to be a growing uninterestedness on the part of the student body in academic matters, so that extra-curricular activities are filling the vacuum. In such a climate as this, is it necessary to be told that we must go *beyond* scholarship? We seem anxious to transcend something we have not achieved. We need to become a community of scholars, and perhaps in doing so come closer to a harmonious community with fewer divisive preoccupations, the fruits of commitment.

The criticisms made by Dr. Mackay were, on the whole, valid and contained helpful and stimulating insights. But we are not Fascists or Communists; we have little to do with the government and its policies. Almost every area in which religion is wrongly used was examined, except the one which is enjoying some ascendancy on this campus, this is the "evangelistic" (used advisedly) approach. Is there no room for criticism here? Billy Graham was mentioned in the address, but his approach was not examined. Without pointing at him specifically,

the point may be made that this is certainly an area where religion is often used to "control life." People are threatened with the "wrath to come" and their emotions are stimulated so that their wills become captive to the speaker. They are harangued into believing they face an either/or situation which they do not understand,

Why A Campus Fund Drive

By the Fund Drive Committee

On October 24 the Seminary community embarked on its annual United Fund drive with solicitation to commence Monday, November 12. Because it is the only fund drive conducted in the community during the school year the campaign presents a rare opportunity. It is one means by which our community may join as one in Christ to meet the pressing needs of Christ's Church in countries all over the globe.

The spirit behind the United Fund drive has been clearly stated by Father Makary, a Coptic Monk from Egypt, whom many of us knew as a warm friend when he was with us two years ago. He writes that "it is the high ecumenical spirit prevailing at Princeton Seminary which leads this respectful community to share with other nations and denominations the concern of their spiritual needs."

The Coptic Church is one of the United Fund's four recipients this year, the remaining funds being divided between projects in France, Brazil, and West Africa. The share for the Coptic Church will go to establish Christian elementary schools in villages throughout Egypt where poverty and lack of sufficient population make the founding of local churches impossible. Since 1950 the Society of Coptic Education has founded a number of such schools accepting only Christian children, thus enabling the Coptic Church to set up a curriculum entirely dominated by Christian education. In the evening the needs of adults are met with Bible study, devotional services, literacy programs and social activities among the population at large. As yet, hundreds of villages have not been reached. That is where the Seminary community can step in to help through our United Fund.

Another recipient this year is our sister seminary in the Reformed tradition, The Theological Seminary of Paris, where Dr. Piper studied. Dr. Piper says that "the successive inflations and currency devaluations and the second World War have been such a heavy drain on the French Reformed Church that annual funds allocated to the seminary hardly suffice for the maintenance of buildings." The library has been particularly hard hit since there has been no library budget since 1942. Dr. Piper has suggested that our help would be most effectively given for the purchase of new books.

The Presbyterian Theological Seminary of Campinas in San Paulo is our third United Fund project. Part of the contribution will be used to pay the travel expenses

and which has little relevancy to their normal existence. One could go on, but the point is that here is a familiar part of the religious life which also needs to be spoken to on this campus. Dr. Mackay, with his scholarly capacity for helpful criticism, could have spoken effectively on it. It was with disappointment that we noted he did not.

of students from the seminary in Brazil who are chosen to come to our seminary for graduate study. This purpose gives us all a chance to share our educational opportunity with students in Brazil who otherwise might not be able to come here. The remainder of the money will help finance tuition fees in a badly needed program of graduate study for pastors throughout Brazil at the Campinas Seminary. These pastors need all the help we can give them in view of the terrific inflation that has hit their country.

The main task confronting our fourth United Fund project, the Dager Biblical Seminary in French Cameroun, West Africa, is the training of indigenous pastors. The seminary's staff numbers five men with about fifty students and less than 250 books in the library. Our help through the Fund will go to the purchase of books, the financing of African students at the seminary, staff expansion, and to help finance an annual Theological Institute for native West African pastors.

In all these projects the great needs to be met clearly press home the urgency of an all out community effort to achieve the \$8,000 goal our Student Council has set for this year. Each of us will be asked to give the projects of The United Fund drive their prayerful support and whatever they can afford.

Robert Beaman, who graces us with our first poem for this year, is a Senior and a New Yorker. He calls the City both home and alma mater, having his bachelor's degree from N.Y.U. His poem is a result of his summer experience in Youngstown, Ohio.

Richard Brewer, who will write "Signs of the Times" throughout this year, is a native of Trenton, N. J. He is a Senior in the Seminary, a graduate of Drew University, and as you will learn, a Republican.

Dale Brunner, a Middler and graduate of Occidental College, hails from Los Angeles. Many will remember his article "Preoccupations" from last year.

Norma Jones is another Middler appearing in this issue and her article reflects her insights from her summer in the south. Her home is New Castle, Penn. and her school Centre College.

Alexander "Sandy" McKelway is a Senior from Jacksonville, Florida. His undergraduate work was at Davidson College. The Editors welcome him to the first issue of the Semarianian.

Segregation And The Church

By Norma Jones

You can stand on a certain street corner in West Point, Mississippi and see the steeples of five Christian churches, sharply lined against the almost unbelievably blue sky. In these churches, on Sunday morning, several hundred people gather to pray and sing and listen to sermons. And in the five pulpits stand men dedicated to sermonizing along the lines presented in the New Testament. Yet the fullness of the Gospel has not been and will not be proclaimed from these pulpits, for the five "prophets" who occupy them are either terribly unsure of themselves or afraid.

Further, no one dares to enter the sanctuaries of the Man who would draw all men to Himself, unless he belongs to that fortunate forty percent of the population of Clay County, Mississippi whose ancestry cannot be traced back to a slave ship. Air-conditioning, organ music, and the preaching of an educated minister have no part of the worship atmosphere of a Mississippi Negro. The culture has spoken; the Church of Jesus Christ has complied.

In a situation where a Negro may be jailed for "talking back" to a white man, where a Negro with a Ph. D. is denied the right to vote, where a wealthy and sympathetic white citizen is afraid to donate money to the cause of Negro education "because it would hurt a lot of business;" here stands a small beacon of the Christian hope, the ministry of the Mary Holmes Junior College (for Negroes), a "Mission of the Presbyterian Church in the U. S. A."

This is not intended to be a human-interest report of the activities and record of Mary Holmes College. Such data may be obtained from the Board of National Missions. Rather, I would state some insights gained while teaching there, as a reflection of the problem which the Church faces in the Deep South today.

First, Negroes are not looking to the Church with her lofty notion of brotherhood of all men to bring about social justice. Compare the record of the Church and that of the NAACP. I have spoken with several white Protestant southern clergymen, (that is, those whose brand of Biblical criticism does not prove that the Negro is the fore-ordained servant of the white man) who are trying to "feel their way" toward preaching brotherhood to their congregations. One such minister used George Washington Carver as a sermon illustration three times in one month. The congregation stirred resistively the first time; after that it passed unnoticed. Such ministers talk much of the need for bringing their people to a gradual growth in the Christian understanding of brotherhood, but the signs of such growth are very few indeed. Al-

though all of the major southern Protestant denominations have come out in favor of racial integration, this attitude is apparent only at the top levels. I asked a white Presbyterian parish minister once if he had ever read the book of Amos; he sighed and changed the subject.

My second point deals with the problems that Negroes in the Deep South are not looking to the Church for any kind of leadership, even spiritual. Most people have two ideas of Negro religion which can briefly be touched on in the familiar images of the old fashioned "hot" revival meeting and the faithful old retainers singing spirituals about not having to suffer anymore on this earth. Most Negro churches in the Deep South have very little more than this to offer their people. The reasons are manifold, but the basic problem is educational. Most Negro pastors are on the same educational level as their congregation, about the tenth grade. They are frequently men of real spiritual fervor, but they lack the insights which would aid them to guide their people to deeper Christian maturity. There is one ordained Negro Presbyterian minister in the entire Blue Ridge Synod; he is one of the few Negro pastors in the whole area who have had seminary training.

Let me hasten to add that there is no evidence of a great flocking away of Negroes from the doors of the church. But the leaders are most faithful members of the Negro Churches are almost without exception older people. The young folks who are more ambitious have either gone north or don't bother with church anymore! The old emotionally enthusiastic religion with its passive acceptance of white supremacy in this world, and hoped for justice in the next, has little appeal for young people who will be the Negro leaders of tomorrow.

To sum up, it seems to me that the church in the South is doing very little either to alleviate or even to speak to the segregation crisis. The membership lists of white churches do not differ greatly from the Citizens' Councils'. Many Negro churches speak an ineffectual message which provides little strength for meeting the crisis.

In this situation the ministry of institutions such as Mary Holmes College is one small note of hope. Negroes must be given better education before they will be able to assume their rightful role as real citizens of Mississippi. The schools provided by the Mississippi State Department of Education cannot possibly do the job. To most white Mississippians a Negro is somebody who is ignorant and dirty, but few white Mississippians would conceive of themselves as even partially responsible for this. The educated and cultured graduates of Mary Holmes College have been given more than the background and polish

which cultural acceptance requires. They have also been led toward Christian growth and maturity. For a few fortunate young people, the Church is doing this much.

Leaving Mississippi one experiences a surge of inward life very much like the breath of freedom. Remembering Mississippi one thinks of the Gospel "Love thy neighbor"

and wonders, "What can you do when one man looks at another and yet does not really believe that he is a man?" Last year, this paper published a sermon entitled "What Color Is a Christian?" You cannot help wondering if there are more than a few Christians in Mississippi who are white.

Signs Of The Times

By Richard Brewer

"Party," said Alexander Pope, "is the madness of many for the gain of a few." Those of us who have been amused by the hokum of the conventions, and have heard the heated speeches, and noted the sprouting on innumerable lapels of "Ike" or "Adlai" buttons, may feel that we have witnessed empirical verification of Mr. Pope's statement. At the same time, it is a remarkable fact that the current political scene is marked by a lack of intense partisanship on the part of the majority of voters. Perhaps this is due, in no small part, to the developments which have taken place since 1952.

One of the most obvious of these has been the recognition of the uncanny similarity between the Elephant and the Donkey. Four years ago, after twenty years of one party rule, Democrat orators could claim that a Republican victory was tantamount to a worldwide depression, replete with soup-kitchens and apple-sellers standing on corners. Foreign relations, they said, would simply collapse: weren't Republicans always isolationists? Further, it was predicted that New Deal reforms would be repealed and the "common man" would find himself abandoned to the laissez-faire economic policies of the McKinley era. One had visions of tight-lipped gentlemen in frock coats entering houses and despoiling them of TV sets, electrical appliances, and modern furniture. "Don't let 'em take it away!"

Obviously none of these things happened. There has been no depression. New Deal policies have not only been kept, but have actually been expanded. The Korean War has been ended, and the more responsible members of both parties have worked diligently to keep the world at peace. We have had a Democratic Congress and a Republican President and the Capitol dome has not blown off. The more primitive specimens in Congress have been at least kept at bay, if not actually muzzled. Real accomplishments have taken place, along with the usual amount of error and duplicity.

It has been hard to generate heat this year. One could scarcely find it in either of the party platforms, or even in the conventions, except for that moment when Senator

Kennedy almost received the nomination for Vice President. Mr. Stevenson's tedious acceptance speech, with its promise for "a better America" was really no more convincing than the President's assurance that his was "the party of the future."

The prevailing glacial calm has made the campaign difficult for Mr. Stevenson. Perhaps that is why he has pursued the difficult feat of walking both the high road and the low road at the same time; the path of the opportunist as well as that of the statesman.

Up to a short time ago, he has unfortunately given the most convincing performance in the first of these roles. He has tended to be reckless in his promises and careless in his indictments of the Administration. On one day he has complained of the swift disintegration of foreign relations, only to promise an end to the draft on the next. On occasion he has cavilled at the high cost of living and the desirability of tax reductions, while at the same time pledging higher price supports for farmers, and easier terms of credit buying. One of his most frightful lapses was the attempt to flay Eisenhower for loaning 100 million dollars to the Peron government, when actually the loan had been made under Harry Truman.

Yet it would be a mistake to view only one side of the Janus-faced Adlai. In more recent days, one feels that he has found a real issue in the question of the hydrogen bomb tests. His proposal that we should take the initiative in putting an end to the tests is a bold one. If this were done, it would offer proof positive of our peaceful intentions to the entire world, since the first nation which renewed its tests could be detected at once.

The lethal effects of radiation are described in the National Academy of Sciences' report to the public, published this year in Washington. One hundred scientists prepared that report. One cannot read it without the conviction that no nation has the right to inflict such things on human life for any reason whatever.

Stevenson's forthright stand on this matter has shamed the silence of the Administration. If he continues in such a vein, it may well determine the outcome of the November election.

The World Mission: Message And Appraisal

By Dale Brunner

Recently the Seminary community enjoyed the warmth and shared in the vision of Dr. Kenneth Scott Latourette, whom Dr. Mackay introduced as "the greatest living church historian." While we will be reserved about some of what he said, or rather, of what was not said, we confess at the outset what will be generally agreed: Dr. Latourette impressed us as not only a very learned man, but as a very Christian man, and we are all the better for his coming to us.

This will be the procedure of the article. Having presented the core of his message as faithfully as possible, we will then appraise it and suggest some serious problems.

Dr. Latourette stated his theme early in the talk: "You and I are living in one of the great days of the Church . . . perhaps the greatest day in the Church." This positive note, struck at the beginning, reverberated throughout the entire presentation. He would declare this theme, he went on, in the face of looming contemporary realities; i.e. the rampant revolutionary and destructive forces which grip our world. Although some are speaking of our time as "The Post-Christian Era," especially in Western Europe, and although this is a day when there are fewer Protestants in church attendance in West Germany or Protestant Sweden than in what we call "pagan" France, still Dr. Latourette ventures to claim that this is a great day. And he gives four reasons.

First, "The Church is more widely spread than ever before." There is only one nominally independent country in the world where an organized Protestant Church does not exist today, Outer Mongolia. But even there, he pointed out, Bibles are being received from Peking. "Never has any religion been as wide spread as the Christian Church is today. We do well as Evangelicals to remember that 150 years ago Protestantism was a western European phenomenon," and as someone then dryly remarked, "Protestantism is the reaction to Christianity of the Teutonic mind."

Secondly, this is a great day because "The Christian faith is more deeply rooted among more peoples than it ever was before." In the pioneer days of mission the missionary often had to be the pastor, or the teacher in the church, or even the president of the native institution. Later on, for some, it was difficult for them to give over these responsibilities. Often a paternalism and cultural sense of superiority hampered effective Christian work. In fact, Dr. Latourette pointed out, Church life was often vitalized by the departure of missionaries. When the Second World War forced the missionary force to leave a church in Indonesia, services of thanksgiving were held! The Battak Church in Sumatra grew by 200 percent during the Japanese occupation. And even in China, he

contended, the Church continues and in some cases is growing. "But because of what great pioneers have done, the Church is *rooted* in these lands."

Thirdly, indicative of the great day in which the Church lives is the fact that "Christians are coming together to a degree that they never had done before." In our time we have witnessed the coming together of numerous Christian bodies for fellowship and co-operation, most notably, in the International Missionary Council and in the World Council of Churches.

Here Dr. Latourette introduced an element of concern. "The most rapidly growing edge of Protestantism is not in that movement. It is in those groups which do not co-operate with the movement." He cited the Southern Baptist and the Pentacostals, both of which are growing rapidly internationally. (Dr. Latourette was quick to point out that by his designation "non-cooperative" he did not mean to condemn or criticize them.) "The sobering fact is," he said, "that the growing edge of the world mission, geographically, is passing to these non-ecumenical groups." But he summarized, "We are being lead in ways which we cannot quite yet discern. Meanwhile, we will not get in the way of God's Spirit as He tries to lead us."

Lastly, this is a great day for the Church because for the first time in history "there is the possibility of the whole Church for the whole world." Now the world-wide Church may plan together for the evangelization of the world.

He asked how we are to understand some of our contemporary missionary problems, such as native thanksgiving for our departure and the virulent nationalism and anti-colonialism. He answered that it appears God has been using these partly to chasten us in the relatively wealthy West, and to lead us humbly to repentance. It is as though he were saying, "I want the whole world to go out." Dr. Latourette then asked, "Can the world mission be brought into the very heart of the World Council of Churches so that the world mission will be its dominant motive?" He hoped so.

AN APPRAISAL

The theme of Dr. Latourette's message was, as we have seen, that we are living in one of the great days of the Church. I fully agree, but would add that this is also a day of unparalleled gravity and urgency for the Church. I am afraid I must object that his message, informative and warm though it was, left us with a false optimism, an optimism which is not at all required by the present situation. I am aware of two things as I proceed: the risk of presumption in "counselling" Dr. Latourette, and

secondly, that my material is considerably less positive than his. I only hope its truth will be its justification.

It was not that he misrepresented the facts, not at all. We are obliged to believe that his facts were true. But they were not the facts we needed to hear. For the past several years we have been listening to the new ecumenical evangel. Its tenets have been, one, that the Church is now in all the world; and two, that the western missionary is no longer as wanted or indeed as necessary as before. Our deduction has been not the Commission's "Therefore go," but almost logically, "Therefore stay." And stay we have. In each of the last two graduating classes of 100, Princeton Seminary has sent out one missionary. (The Seminary's overall average is one for thirteen.) *This*, from the school that is justly proud of its reputation as the largest graduate source of missionaries in the world. Something is wrong.

Let us look for a moment at the minor premise of the ecumenical syllogism: "Missionaries from the West are no longer as desired or as necessary as they once were." Is this really the case? It is outstandingly not. One has only to refer to the reports and requests of these younger churches themselves, or to ask their representatives here. We are their brothers in Christ, and as such they have a natural claim on our continuous brotherly interest and assistance. It is appreciated that we must go now as servants, not so much as pioneers, and not at all as masters of the native church. But to suppose that the evangelical Church of Asia, Africa or Latin American does not want us and in fact does not eagerly request us would be a serious error and a misunderstanding of Dr. Latourette. Dr. Hendrick Kraemer, who is recognized as the world's authority on mission and who comes to us as guest professor next quarter, said in his monumental *The Christian Message in a Non-Christian World*:

"All the evidence irresistibly drives to the conclusion that the Christian Church is not at the end of its missionary enterprise in the non-Christian world, but just at the beginning. The independence and autonomy of the daughter-churches . . . does not mean a gradual withdrawal of the missionary activity of the parent churches. On the contrary, the fact that the Christian Church actually has become a world-wide community, the responsibility this involves . . . point to the obligation of renewed missionary consecration and activity."

What about the major premise: "the Church is more widely spread and more deeply rooted than ever before?" We say, "Yes, but . . ." In the face of virulent nationalism, indomitable marching Communism, and the resurgent ethnic faiths, we may say with equal justice that the militantly anti-Christian opposition is more widely spread, more fanatically entrenched, than ever before. We would agree with the report of the International Missionary Council's meeting of 1952 in Willingen, Germany:

"Like the great missionary gatherings which have gone before, we face a world largely ignorant of the Gospel.

But unlike them, we face a world in which other faiths of revolutionary power confront us in the full tide of victory, faiths which have won swift and sweeping triumphs and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam."

This is no time for relaxed optimism. We rightly rejoice that God through His servants has planted the Church in all the world. But this is not the hour for Zion to be at ease; it is an hour for Zion to enlarge her tents, to lengthen her cords and strengthen her stakes. We must avoid the error of Israel who resisted the Holy Spirit by "making a Temple of what was meant to be a tent, and by making a permanent home of what was meant to be a mobile unit." A prominent missionary and Church historian asked recently, "The Post-Apostolic Church stopped its world mission. Will we, too?" Largely due to the arguments of Origen, Justin Martyr and the Apologists, the Church came to believe that its world mission was no longer so necessary. Today we are faced with a similar peril.

This is all to say that while Dr. Latourette's message was optimistic and comforting, we may believe that our need was not and is not optimism so much as realism; comfort so much as conviction. As a seminary, and as a Church, we do not need to be congratulated for our predecessors' success in girdling the globe. Dr. Samuel H. Moffett, former Personnel Secretary of our Foreign Board, now in Korea, pointed out recently:

"While once there were 1600 missionaries overseas, today with great effort we keep over a thousand. While once we were sending out 100 missionaries a year, last year we sent out 36!"

The 118th Annual Report of the Board of Foreign Missions 1955, in its chapter on Ecumenical Personnel begins with these words:

"The gradual decrease in the Church's active force of missionaries and fraternal workers has been a matter of real concern. Over the past five years there has been a net loss of 139 . . ."

Those of us who are Presbyterians, and more generally members of the Ecumenical Movement, are rightly humbled by our missionary paralysis, indeed shrinkage. With Bishop Newbigin we confess, "We're bogged down"! down!"

While the Church is retreating, what is happening in the world? In five of the world's seven most populated countries, China, India, Japan, Pakistan and Indonesia, 97 out of every 100 person are non-Christian. Yet the missionary emphasis in much of our literature, and in most of the ecumenical talks we have heard is, "The Church is more widely spread than ever before." But really, just how widely spread is it, and how deep is its spread? To rejoice in Protestantism's first Church in Afganistan is reasonable; to realize that it is limited to the non-Afghan community there, Khabul, is more realistic. The Church can hardly be said to exist in Saudi Arabia. It is an infinitesimal fraction in Central Asia.

In India it is only slightly larger where it is barely 2 percent of the total population. Our Chinese and Formosan friends here vigorously resist Dr. Latourette's thesis that the Church in China today is living freely, and even thriving in spite of Bishop Ting's protestation. What about Europe? 95 percent of the British people will not darken the door of the Church this Sunday. The Church appears to be shriveling up in Scandinavia. We have not mentioned the dark pall which Roman Catholicism has cast upon the countries of Latin Europe or of Latin America. In Japan, as Dr. Latourette has said, less than one-half of one percent is professedly Christian of any type. We live in a world where more persons are born in an hour than are added to the Church in a year. Nor is the need purely spiritual, for tonight two out of every three human beings will go to bed hungry.

Yet to see the gravity of the hour in which our Church lives we need to go no further than our own neighborhoods. If your neighborhood is like mine it is no exaggeration to say, uncritically, but realistically, that most of the people are unrelated to the evangelical Church. The Church is saying very little to most Americans, and the majority of Americans care very little about the Church.

My thesis then, in contradiction to Dr. Latourette's, is simply this: The Church as it presently exists is waging a pitifully inadequate battle, we would be tempted apart from Christ to say, a losing battle. It is a great day for the Church; it is certainly a grave day.

CONCLUSION

We are rightly unsympathetic with missionaries or others who give the impression that everyone who is not a missionary is a second-class Christian. We ought to flee that attitude like poison. *God* is the Lord, and He places us in His Body, the Church, as He pleases, the zealous notwithstanding. And furthermore, there are any number of missionary frontiers, of which the geographical is but one.

Nevertheless, we need to look at our very real problem. We are quite largely a visionless generation. Sobered by our century, we are no longer stirred by the idealism of the 19th century, or of the '20's and '30's. We tend to be more unexcitable. We pride ourselves on being realists. But is there any other reason for our visionlessness, for our lack of vitality? Can it be, very honestly, that Christ does not mean a great deal to us? Dr. Robert E. Speer once wrote:

"If Christ means nothing to us, we shall surely not go to the trouble of taking Him to the world . . . the missionary enterprise in this light is the surest evidence of the esteem in which Christ is held . . . the Church that is doing nothing to extend His knowledge to the world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul."

Dr. Piper wrote recently in *Theology Today*:

"The widespread disinclination to engage in evangelistic and missionary work is but a sign that many Christians have never really been moved by God's Spirit."

Someone said that if Christ is truly the only Savior of men, or if we believe this to be so, the missionary enterprise follows not as a matter of spiritual endowment or revival, but from simple honesty.

It is true, furthermore, that if need is the criterion, need is everywhere, here in our country as well as abroad. One does not have to cross water to become a missionary! Nevertheless, in recent days we have seriously neglected the over-seas mission of the Church, and in such a crucial hour! Now 94 percent of all the world's ordained pastors minister to the 9 percent who speak English. Dr. James Robinson of the Harlem Church of the Master reported that he found more trained workers for university students on two mid-western campuses than in all of Asia!

I know of some, nevertheless, who argue that our hands are still more than full in Christian America, and who consequently are not only passive about the world mission of the Church but positively opposed to it. Dr. William Carey, father of the modern missionary movement, met this perennial objection, too, and in his book, *The Enquiry*, wrote these words over 150 years ago:

"It has been objected that there are multitudes in our own nation . . . who are as ignorant as the South-Sea savages, and that therefore we have work enough at home . . . that there are thousands in our own land as far from God as possible, I readily grant, and that this ought to excite us to ten-fold diligence in our work . . . is a certain fact; but that it ought to supercede all attempts to spread the gospel in foreign parts seems to want proof. Our own countrymen have the means of grace, and may attend on the word preached if they choose it. They have the means of knowing the truth, and faithful ministers are placed in almost every part of the land, whose spheres of action might be much extended if their congregations were but more hearty and active in the cause, but with them (abroad) the case is widely different . . ."

The sum of the whole matter is this. God is in charge. We need most of all to be sensitively yielded to His Holy Spirit. We must not rest in the wonderful accomplishments of our fathers, who, in the power of the Spirit, flung the Church around the globe. We must realize that the Church is in a very desperate, a very dark hour. We must force ourselves to look at the present world in all of its unpleasantness. We must know that there are no cheap panaceas, or easy solutions to a complicated malady. However, we do not simply sit, but we confess the efficacy of Jesus Christ's work and willingness to meet the world's disease. That is to say, we believe that the only remedy is Jesus Christ. The only lack is the faith, dedication and vision of Christians. There is nothing wrong with God or the Gospel. *It can be done*. What is always needed, a cure, and I believe it is possible, is a group, not necessarily large, of dedicated expendables. Are any of that group in Princeton?

Editorial:

Let me introduce myself by saying I hope we shall hear a good deal from each other this year. I am the Jester, and if you read this paper last year and saw me once or twice in print. This is the first time I've had a column all to myself, and one in which I am not supposed to use those pedestrian couplets. We shall see how we get on.

Those of you who remember me will recall that I am something of a sprite, a pixie, or some such incarnation that haunts the back of a Seminarian's *mind*, his soul being given over to other things. Being a Jester I like to be thought of as a Clown, in the best sense mind you, such as the courts in the Middle Ages kept around to provide lightness and entertainment and an occasional bit of advice. I'm used to being serious without having the privilege of being taken seriously! Some of you will simply call me a "fool," but I'm used to that, too.

As I've watched this campus congregate for another attempt at an academic year I've been impressed with all your busy-ness. You have oriented your juniors, elected new officers, held your first Student Council meetings, received your inevitable syllabi, and you're all ready to go. May I be so rude as to ask, "Whither?"

Your efficiency shows you to be in the "grand tradition," and all the rest, for I see in your magazine *Presbyterian Life* that busy-ness has been the order for the day these last few years! One whole issue of that tract from Philadelphia was devoted to "facts" with charts and statistics that would hold their own against the Standard Oil Company or A.T. and T. I quote, "1946-56 was one of the church's most productive periods. But the next ten years . . . can be even better." My, My!

Reading there that your membership is over four million, that you have 165 more clergymen than in 1954, that your stewardship index is on a continual upgrade, that new church buildings are cropping up everywhere, and all the rest, I am overwhelmed with your record. I hope you will be able to keep it up!

I only hope you don't try too hard. That is, I hope you don't get to thinking that those charts you can produce and publish (in three colors) are the important things for which to labor. Don't fool yourself when you read them. That's quite easy to do, you know. As a Fool I recognize it every once in a while.

You are always quoting your New Testaments, and I know that a Clown isn't expected to know his way around in them, but I do seem to remember something in the book by Matthew that goes, "For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, *what more are you doing* than others?" It's in there somewhere, you probably remember the number. Well, it seems to me that your church's magazine looked like nothing so much as a tax collector's report. When you read it, be sure to read it all, including the plans for the future, and including the parts between the lines where

it doesn't mention things the church has not yet accomplished. There is still much for you to do. Go after that, and leave the graphs to the I.B.M. company.

But here I've been preaching at you, and that's not the thing for a Jester to do at all, especially not to budding homileticians. Let me drop that and talk about something else. I was going to comment on the method of your Seniors balloting on the list of speakers for their banquet next spring, but I guess you know more about those things than I do. Check with your class officers, they can tell you how it was done.

Jesters are reputed to be a cynical lot, and I suppose that we often seem that way. But the other night you made me laugh out of the other side of my face! For the last few terms I've chuckled visibly when I heard you talking about the community you had here, and how there was so much healthy sharing going on by different groups on the campus. But upon my motleys, I do believe I actually saw some of it here recently! I was eavesdropping at a meeting in Alexander Hall last month, where the inhabitants come together to discuss the time and nature of the traditional weekly prayer meeting. There, right there on campus, was some real meeting and discussion going on. I didn't know quite what to say.

In thinking it over I have decided, and I hope I'm not fooling myself, that this business of sharing what is held in common may work after all. That meeting convinced me, but it also convinced me that if it is to happen it must be done by individuals who are ready to share, to receive as well as give. It would involve the Christian *love* which you're always talking about. I've suspected that you were "clowning" when you did it, and I shall be anxious to see if the rumor that there is a new and better "spirit" on the campus this fall is true. It is just possible that the One Holy Spirit may be loose here. If that is so, and if you can get "in" that, I'll trade my raucous laugh for a happy smile.

Jester

Steel City

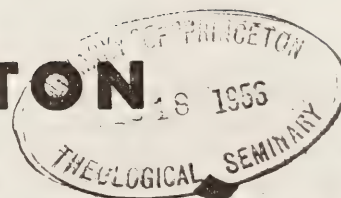
By Robert Beaman

And man said "let there be light"
And from an arc lamp stalactites of light sputtered on
the shimmering highway.
And man said "let there be light"
And icy florescence illuminated the cold hardware store.
And man said "let there be light"
And uncaring neon sold foaming beer to nameless faces
in yawning taverns.

Not on a cross of wood will they crucify Him this time
Not on the brow of pastoral Calvary will He die this time
But lost amid the molten ingots of our steel civilization
Dropping unheard into a pot of molten metal
And we shall all be Pilate, with our hands indelibly
stained.

And God said "Let there be light"
And there was light, streaming from the open hearth of
love,
And the word became flesh, and on Calvary died a mote
of human indifference.

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The Ecumenical Mission

By Frank D. van Aalst

In some circles the words of this article's title are the sign of apostasy; in others the symbol of orthodoxy, and in the rest — meaninglessness. Nevertheless, for good or for ill, they belong to the new foreign missions vocabulary of the Presbyterian Church, U.S.A. With this as a given, our task is to make these words as meaningful as possible. In three lectures entitled "Previews of Redemption" Dr. Theodore Romig, Personnel Secretary of the Board of Foreign Missions, did much to accomplish that redemptive task.

First he evaluated the enthusiasm and accomplishments of the missionary movement of recent times without falling into either optimistic or pessimistic complacency. In addition, he analyzed the contradictions in the world struggles and insisted that the Christian Church has a clear answer to these contradictions. And finally, he presented a powerful challenge to individuals without resorting to either sentimental or irresponsible superficiality.

There was urgency and enthusiasm in the presentation, but all was carefully controlled by facts. Dr. Romig spoke on the basis of his own travels during the past 18 months; his illustrations came from Japan, India, Iran, Egypt, the French Cameroun, Brazil, and other places. There was also an amazing store of material included from a variety of literary sources, including Norman Cousins, Chester Bowles and John Hersey.

A possible criticism is that the speaker was so intent on giving us a large dose of facts that his conclusions were sketchy and did not strictly follow. But perhaps the facts are precisely what we need the most, so that we can come to sound conclusions on our own. The lecturer's purpose seemed more to present the situation as he saw it and then make creative suggestions, without spelling out exact answers. Perhaps this gives the speaker too much grace, or perhaps I am simply reading my own conclusions into the gaps. The reader who heard the lectures can judge. Suffice it to say that this writer saw THE

ECUMENICAL MISSION in a new and challenging way, whether this way was exactly what the speaker spelled out, or only emanates from his creative suggestions.

I. THE ECUMENICAL MISSION

Dr. Romig started his first lecture with a description of the enthusiastic beginning of the Student Volunteer Movement 50 years ago. "Lowry is off to India" echoed across the Princeton Seminary campus. There was a great mass convention in Carnegie Hall. People were aroused to fight under the banner of Christ. They had a mission; they were filled with hope and expectancy, and much was accomplished. Riding on the crest of western supremacy, the Church has been established around the world.

On the other hand, a recent report on missions in Madhya Pradesh, India, calls for the abolition of all missionary endeavors. There are pathetically few converts in Moslem Iran. Mission schools of Egypt that decided to continue under new regulations are forced to teach Islam to all Moslem students. In the French Cameroun young Christian leaders are spending their energies in political movements. The Brazilian intelligencia are beginning to look to Roman Catholic Spain, Portugal and France for intellectual leadership. Bleak statistics can be multiplied. The picture has never been worse.

At this point, the lecturer asked a question: "Should a Christian in a concentration camp be discouraged?" Then neither should we be discouraged about THE mission. The success of American foreign policy has nothing to do with the success of THE mission, precisely because it is God's mission. There is as much hope now as ever, and as much cause for enthusiasm, because God is still the Lord of history. We were wrong ever to have based our hope on diplomatic successes. In addition, the laws of history have proven to be unpredictable. Twelve years ago we had our hopes pinned on China and despaired of

Japan. Then Russia was our ally and Germany a bitter enemy. God's ways are not our ways. Our expectation is not in things as they are, but in things as they will be when Christ comes and sets them right. Our conclusions and evaluations will inevitably be false apart from an eschatological perspective.

The missionary movement of the past had wrong goals but God has used its efforts. We, too, will have wrong goals, and our work will be subject to God's judgment and His final arrangement. But we are called to go as unfettered as we know how, with our hope in God. With all the enthusiasm and urgency that the Church has ever mustered, not in our new policy or insight, but in the God who remains the same and someday will settle all the accounts, THE mission is ours.

II. THE ECUMENICAL MISSION

In the second lecture, "The Meaning of the Ecumenical Mission," Dr. Romig is to be congratulated on not using the word "ecumenical" until 8:20 P. M. He first sketched a picture of the peoples of the world in their quest for political-economic-social change at all costs, who at the same time desperately struggle to preserve their ancient heritages. These two goals often conflict. The speaker said that beneath this there is a basic spiritual quest, which is primarily an urging for communal unity. To this Christianity has an answer, and it is ECUMENICAL. In explaining this term, Dr. Romig made two statements:

1. *Faith in Christ as Savior and Lord unites all Christians.* He admitted that this affirmation is theological and naive, and yet at the time he insisted that it is simple and deep and true. It was refreshing to hear this confession straightforwardly defended. When we hear a person say this, we are inclined to answer, "Yes, that's *your* definition of Christ, whatever that means." And with this the matter is dropped.

Those who scorn this affirmation, it seems to me, are saying one of two things. Either we never expect to have anything to preach, or, some day we will have the pure answer. The latter is out of the question. And the former puts us all out of jobs. Not that it would be bad for us to be without jobs, but there still seems to be a place for a minister. At the risk of over-simplification, let it be said that it is only by God's making up the difference between what we do know and understand about Christ and what we don't, that preaching is done and the Word of God goes forth. This is grace. To demand perfect understanding of our brother before allowing him to speak is to require more than God requires. And not to let him use the name of Christ in his speaking is to question God's ability to use men. On this basis we *do* have a message to proclaim, the message of the Christ who *is*, whom God has chosen to make known through us, the amount of grace required being considerable. The ECUMENICAL mission rests on this confession.

2. *The missionary's task is to be an ambassador of reconciliation.* In relationships between Christians this

means that we desire to enter into fellowship with them. In our evangelism, our desire should be that others enter into our fellowship also. And as they come, we want to share, even more than to give, that we might have them with us in a fellowship which is with God and with His Son. Instead of all trying to perform our mission to each other, we preach that just as Christ reconciles us to Himself as we are, so we can be reconciled to each other on the same basis. True, in such situations, our backgrounds and cultures are obstacles. These must be overcome; in many instances they have been overcome, and this must expand.

Neither of these statements is the property of any particular organization. As a matter of fact, ECUMENICAL does not exactly correspond to or belong to any organization. Our confession and our message come from God, and this alone makes them ECUMENICAL.

III. THE ECUMENICAL MISSION

As Personnel Secretary of the Board, Dr. Romig was to be expected to speak about "A Missionary for Today." In private conversation he stated that his primary concern was to talk about the type of missionary we need, and yet in his preparation he became convinced that the other two lectures had to come first. Here is a great insight. If the challenge of the task had been presented alone, or first, it at best would have led to some individual upheaval and introspection. If the question of the Ecumenical aspect had come first, the solution at best would have been in community upheaval and introspection. But because there was first the profound reminder that God is Lord of history and that our enthusiasm and our hope is in His coming into history, then it follows that the Church has a MISSION. And then the individual can consider his place in that mission, humbly getting involved.

There was no trumped-up enthusiasm, no naive call to activism. Only a challenge to align our mission with THE MISSION.

The qualifications for getting involved were listed. Today's missionary must be able to command the respect of the educated, and also to relate to the disinherited of

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the earth as they cry out for redemption. He must see the relevance of the gospel to present-day situations, and perceive that the Church is not hopelessly encircled by a thousand dangers. The missionary must be sensitive to the creative expressions of the church to which he goes, realizing that he will not be called on to make the spectacular plays, the 60-yard runs, but to get in and work with people who are hard pressed to do all that needs to be done.

Even a "romantic" element remains, though it is of a new sort. The westerner will not be expected to make a homer every time he steps to the plate. He must be willing to make some sacrifice plays, so the man on third can score. But he is needed at least for that!

Two Hour Journey: A Review

By William Chapman

Two Hour Journey was worth two hours' credit. No one went away wishing they had stayed home.

The evening opened with a performance of Saroyan's *Hello Out There*. It is hard to believe that a sweet small-town girl who cooks in the county jail could actually fall in love with a cowboy in jail for a morals charge. But when the girl is portrayed by Marilyn Klassen and the cowboy by David Crossley, the situation is singularly believable. The pace of their parts was slow but not labored. Not only their lines, but their silences as well, added to the constant building tension of the play. The dialogue is heady, but the fullness of the implications came across clearly. These two were put up against a job which demanded expert acting. They met the challenge and more.

In contrast to these two roles, Bill Starr, as the outraged husband, and Pat Budd, his unfaithful wife, provide the violence. The husband comes to the jail, confronts the man who he thinks has violated his wife, and murders him. Again the situation is demanding. But in general the violence was believable, particularly in the clenching and unclenching fists of Mr. Starr. Miss Budd flounched in and around and out, pausing only to slap down the small-town girl. Again credibility was sustained.

No small measure of praise goes to Libbie Diaforli. His genius in the world of the stage was present, guiding but not hindering. Casting, blocking, and all the rest bore the traces of ability. His actors used the script to reveal characters, not just for the sake of using words which might startle for that purpose.

It is no easy job to work on the stage from a technical point of view. But the simplicity of the set and the lighting were definite contributions to the over-all effect.

From the opening bars of "I'm Just a Lonesome Cowboy" in the darkened theatre to the final, pathetic "Hello out there" from the lips of the girl, this was good art. Like a long freight, the slow but steady pull of power had a tremendous effect. Thank you, all, for a fine performance.

The other part of the journey was Benet's *A Child Is*

There is also "pioneer" work to be done. There are no blueprints of action. Faith and humility and imagination are essential. It is no longer possible to hide behind the ramparts of western civilization. Actually the call today is the same as ever; only the context of the work has changed. With the facts in and the evaluation made, the challenge is as strong as it ever was.

And this goes back to the first lecture, where Dr. Romig said that without a mission, any given church gets caught up in maintaining the status quo of a given society. Could this be where we are bogged down? It may be that our issues will be settled only as we get involved in THE ECUMENICAL MISSION.

Born. This play certainly balanced the other. In content, this was more hortatory, more descriptive, more mystical than the former. Here there was singing as well as dialogue. The subject here was Christian—the birth of Our Lord. The reviewer felt however that the attempt to be idiomatic was thought-provoking. The impressionistic writing with the tendency for exhortation makes it *almost* art for the sake of something else. But those who saw this play will be in the spirit of Christmas.

The outstanding part of this production was the original music composed by Robert Jacks. Modern, but with something to say would be my opinion. Congratulations.

Being a reading, it is hard to do justice to the cast. The narration by Bill Boak set the scene effectively. The innkeeper done by James Shepherd was outstandingly real. His pompousness rang true, even when he began to understand the events of that first Christmas. Shirley Bird as his bitter wife did a good job with a tough part.

The minor roles showed moments of brilliance. Nancy Thomas as a maid with a sharp tongue certainly deserves a kudos for even this small part. Ann McKirachan did what she had for a part with finesse. The thief, Charles Hammond, who mostly stood until the end of the play, furnished a vivid character as the teller of what he had seen in the Manger.

Summing up the evening, there was certainly variety. I believe that the two pieces balanced one another. There was something for almost anybody in our community. Merlin Theatre has shown the community that we have talent—acting and directing. And that talent is genuine and good.

For hours of work, for two good productions, and for your continued program of good drama for our community, we say a hearty thanks to Merlin Theatre. Keep up the good work.

A Seminary Dialectic, Almost . . .

If you do not believe, as it were,
you will, in a sense, go to hell,
so to speak. Obviously.

Is This The Time For Martyrdom?

By Lacy Harwell and Arlen Fowler

PROBLEM

We have written this article because we feel someone must speak for the Church in the South. We in the South are faced with a serious problem and we are deeply conscious of it. The problem is this. The Negro is experiencing a growing self-awareness. He sees himself more and more clearly as an individual, a free citizen, and a child of God. He has been *aided* in his insight by a nation that proclaims all men are equal and a Church that says all men are not only children of God but also brothers. He is involved in conflict and tension because he sees too that he has not been fully accepted on this basis by the white members of the community. This is equally true in the North as in the South. The Negro wants to feel he belongs and is needed in the society in which he lives. He wants all the rights of other citizens in the community, including the right of participation in all of its public institutions. But he wants more than simply a legal status, he wants acceptance as a person. Legal status can be given by the state, but acceptance can only be given by one person to another. It is perfectly proper that Negroes should organize themselves to secure their legal rights. But an organization organized for the purpose of securing civil rights will not prove an effective instrument for winning the acceptance of those who oppose it. The only institution which can possibly relate the Negro and white man in the South (in terms of real acceptance) is the Church.

The Negro is often frustrated because he is confused as to the nature of the legitimate activity of the NAACP and the Church. He is further frustrated because his rejection is illogical. His rejection is based on an inherited conditioning of the feelings of the average white person, which again is not limited to the South. For generations the attitude of the white man toward the Negro has been paternal. Those who are critical of this system must remember that a paternal relationship is better than no relationship at all. All of us must be aware that unless we are very careful we can change this paternal attitude for one of mutual hate. Now our situation is this: the time is here when this paternal attitude must be repudiated and replaced by an attitude of mutual acceptance. How are we to do this?

Many people in attempting to seek a solution to this particular problem have made grave tactical errors.

Editors' note:

We print this article in recognition of the grave problem which faces our country, that of segregation. We welcome it as a thought provoking expression of opinion from ones who have a vivid acquaintance with the situation. Obviously there are varieties of feeling on this issue, and The Seminarian does not often receive so thorough a statement as this. However, the opinions expressed in this article do not necessarily reflect the opinions of the Editorial Board and Staff.

These errors have not only failed to produce the desired results but have actually increased the difficulty and tension. We feel it necessary to expose some of these mistakes so that others who are sincerely concerned will not repeat them.

Let us begin with what can be called the "microscopic approach." By this term we mean a person who takes an individual community or county and on the basis of their observations they report their findings to be the norm of all the South. Another type is the roving reporter whose experience in the South is limited to a series of violent extremes. This leads him to the conclusion that the spirit and conditions that produce these extremes are normal behavior for all the South. A good analogy would be the American tourist who tours Europe during one summer and then returns home and gives a series of lectures on the cultural, moral, economic and political structure of Europe. The academic legitimacy of such a lecture can only be assured if the lecturer is from Europe originally or if he is an expert in the field and has devoted many years of his life to the study of the subject.

Another grave error is the approach by condemnation. Many people in this country of ours are still outside the saving knowledge of the love of Christ because too many of us have been self-righteous and have condemned them instead of attempting to understand them. To the people of the South it is a bitter pill to take this self-righteous condemnation from their brothers of the North. Instead of making the problem any better it has only served to draw the lines sharper and keep the people involved further apart. The Church in the South is tired of being made the prostitute for every self-righteous crusader in the North. The South is aware of its problem perhaps even more so than the North. Christ spoke to such a situation saying, "He that is without sin among you, let him first cast a stone at her."

Perhaps the most subtle of all the errors is the coercive approach. This is the most prevalent of all the attempts to solve the problem at present time. It is a pattern of force that has to be watched carefully because of its false sense of lasting progress. Legislating a new way of life upon a person is not like a conversion experience or is it to be equated with one. Yet many people feel that now the Supreme Court has ruled against segregation all the people in the South will immediately open their arms and accept this new edict. One of the quickest ways to be at odds with someone is to tell him he must do things your way or else. The Supreme Court expressly said that segregation must be abolished with all "deliberate speed." That speed was not defined in terms of days and hours. This "deliberate speed" will of necessity vary with each community. We believe that the Supreme Court decision allows for this transitional period. It must be remembered we are not dealing with auto tags but with human

emotions. To hide behind the robes of the court will only serve to slow-up or stop any real progress in mutual acceptance. The legal aspect is justified but it is not a complete curative. We believe this has been adequately demonstrated in recent history as applied to the Temperance Movement which ultimately brought about the laws of Prohibition. This did not in any way retard the drinking habits of the nation, if anything it helped to encourage them. This same sort of danger is present and in great evidence with those who do not understand the total ramifications of the Supreme Court decision. Unless there is understood this provision of a time element, the Supreme Court decision stands to fan the flames of overt and lawless action as has been seen in some of the Southern communities.

The feelings of the individual Southerner are not the products of a few years of discrimination. The whole social and economic history of the South for the past 100 years or more has been the soil from which the seeds of discrimination and segregation have been rooted. Merely passing a law does not remove from the minds of the people of the South all this inherited feeling. The South must have a reasonable amount of time and understanding if the ultimate goal of mutual acceptance is ever to be reached.

PROPOSALS

It must be frankly stated that too many white Christians in the South go no further than to be very vocal about what will not work. They have no suggestions as to what will work. Some talk vaguely about education and time but this is not enough. We must be specific in our educational programming and our plea for time must not mean infinite postponement. We would, therefore, make the following three proposals which can be and are being carried out now. This is, of course, an area which needs implementation and all of us here need to think deeply on the next steps to be taken.

First, the problem has been introduced as being one involving social justice. This is true but we believe the problem goes deeper than this; we see the problem basically as a need for reconciliation. We believe that if we deal with the problem as a Church on this basis, then the social justice problem will be resolved by the same action. Amos must not be ignored but there is a Cross in the landscape before the prophet looms into view. Let us see if God will not draw men to Himself there.

If there is to be a reconciliation there must be communication. The NAACP and the White Citizens' Councils have thrown tremendous road blocks in the way of communication between the races. *The lines of communication between the races must be kept open and this is a job which the Church must do.* It is the only institution in the typical Southern community which is capable of performing this service. The work of reconciliation must be on a person to person basis, but there must be a place where these persons can, and are encouraged to meet. The Church must be that place.

To be specific the Church must look for those opportunities that are peculiar to the local community which are of general concern to Christians regardless of race. It must seek to bring all Christians together on the basis of common interest. For example, we have seen Billy Graham preach to huge non-segregated audiences in Richmond and New Orleans under the auspices of all the Protestant churches of the community. We have seen joint planning for these meetings; Christians working together for a common need. Within the last year in New Orleans the United Church Women sponsored a *dinner* meeting for the promotion of missions. Every Protestant group in the city had a part in the planning. Every Protestant church in the city was represented at the dinner at which absolutely no distinction as to race was made. Around Christ's table we saw members of the *Crewe of Comus and Rex* listening to members of the Ladies Aid of the African Methodist Church. When that dinner was over plans were being made for another and the Kingdom of God was a little closer.

Communication as a means to reconciliation should be and is being practiced in another area. Ministerial unions, presbyteries, conventions and conferences which are composed of the most responsible Christians in society ought not to exist side by side divided only by race. It is true that cultural differences make it difficult to mix the average member of either race, but Christian leaders of both groups should be able to communicate with each other in mutual trust and respect. If they can not, they make Christ a liar. This can not be permitted a continued existence. We have evidenced that even in Mississippi there is a consciousness of this need. In Asheville, North Carolina, a citadel of Church conservatism, the ministerial associations have recently been merged for the whole county. The Presbyterian Synods of Oklahoma have recently completed a merger. The Presbyterian Church in the U. S. has abolished its Negro synod and has integrated its work into existing presbyteries. The Methodist Church took action this year leading to the integration of its conferences. Other advances could be cited but this should show that the Church is moving. We all wish that it could move faster but it is moving and we must be careful not to impede this movement or cause it to lose the ground it has already gained.

It is difficult for us to be specific in presenting our next proposal. For us this proposal lies close to the heart of the Church's difficulty in facing this problem. The proposal is that in most Protestant churches we have an inadequate concept of the Church. We recently wrote 80 letters to a widely diversified group of Southern Christians asking for their concept of the Church. In the 59 replies received there are as many different concepts expressed. All of them were influenced to some extent by the predominant concept of the Church in the South in which the Church is conceived as a gathered voluntary association of individual Christians. This view gives the Church almost no authority to deal with a situation that nearly

everyone sees as a pressing problem for the Christian community. Basically, racial tension has created a tremendous need for an ecumenical concept of the Church in the South. This all may seem very academic and far removed from the problem at hand but we must hammer out our basic relationship to one another denominationally before we can expect many of our people to accept the responsibilities of uncontrolled Christian love.

Our third proposal is very specific. The Church must work with those who are most open to new ideas. In every society one of the groups which adjusts easiest to change is the college age group. We must be sure that we have competent men ministering to students who can proclaim the Gospel in this matter. The Campus Christian Life Divisions of the Southern Churches are aware of their opportunity. We quote from the *Manual of Campus Christian Life* of the Presbyterian Church U. S. and the Methodist Church. The Campus Christian movement seeks to establish a community "capable of propagating the faith in every stratum of society, adept at making relevant the grace of God in every critical situation. It discovers the strange and wonderful dynamic of the Gospel that shames mortal obstacles thrust between those of different national, creedal and racial origin that have frustrated justice and have stunted the growth of the Christian Community." The awareness of the problem and its solution are clearer here than in any other group in the South. The greatest hope for the Church in the South rests with the college men and women who are now coming into the Church.

Last year a representative of the Campus Christian Life Movement came to Princeton Seminary to seek men to fill eight vacancies in the chaplaincy to students in the most important universities in the South. Two men were needed to go to Mississippi State and the University of Mississippi. At that time feeling was running high on the seminary campus about the injustices in the South. Students were rushing into print, drawing up petitions and organizing prayer meetings, but there were only six men who were vaguely enough interested to make inquiry about campus opportunities at the University of Mississippi or anywhere else. Not one man was interested enough to apply or make further investigation. One man said that he felt the Southern Church was so wrong in this matter he could not go down and work with them. His honesty was appreciated. If he feels that way he certainly ought not to go. We wonder if this man will not have trouble working with sinners anywhere. One thing is sure, the grapes of wrath are the only possible harvest if this attitude prevails about our work in the South. The University of Mississippi and several other university chaplaincies are now open. The representative will be back on the campus in February looking for men to fill the vacancies. We can make an appointment for you to see him now.

Our duty is clear. There is work which we must do, work which only the Church working as an institution and as individuals can do. But we must never forget that it is

our job, as we move toward our goal, to bring as many of our people with us as we possibly can.

Are there Christians in Mississippi who are aware of their role? We quote from the letter of a native born young pastor in Mississippi: "A minority of our white Christians are sympathetic toward the social revolution in the South. This group, who desire a genuine spirit of community, find that they are confronted with conflicting and hostile forces. We, I include myself in this group, feel that the problem of integration is crucial to the spirit of community at this time.

"Our church courts (Presbyterian U. S.) are sensitive to the problems. The majority of our ministers are likewise concerned . . . Is this the time for martyrdom? Or should we patiently seek to change the minds and hearts of our people?"

This man faces this problem every day of his life. Is wholesale condemnation our answer to his problem? Let us beware of giving him easy answers to his problem *here in Princeton*.

FRANK D. VAN AALST, a Middler, is Chairman of the Mission Fellowship and a member of the Student Council. His home is San Diego, California. His college is Dartmouth.

DON BERG, President of the Junior Class, is a Lutheran who comes from Chicago. He is a graduate of Augustana.

DICK BIRD, from Hollis, New York, is a graduate of the College of Wooster. He is the Seminary Director of Physical Education.

LACY HARWELL and ARLEN FOWLER, both Seniors, hail from South Carolina and Oklahoma respectively. Lacy's college is Sewanee and Arlen's Oklahoma A. and M.

World Without End

(*in saecula saeculorum*, "in all time and through all changes of time.")

The fallacy of piety,
Which denies its immorality,
Is inherently the tragedy
That creates another Pharisee.

The everlasting comedy
Takes place when such humanity,
Convinced by its own vanity,
Sets out to win conformity.

The end is insincerity,
For no such plan works perfectly,
And demand is made eternally
On the sacrifice of Calvary.

Therefore the Cross continually
Portrays for us, symbolically,
The relevant Divinity
Who answers our infirmity.

JRB

Seminary Scholarship

By Don Berg

The honest student is by nature in a tense situation. And all too often it seems that the Christian student is left to his own solution of the somewhat elusive relationship between his faith and his studying.

It was profoundly refreshing to have the President of the seminary separate our role as theological students committed to a personal Saviour from the role of the "purely academic" student. To me it placed the role of studying in an enlightened perspective; that is, it converted scholarship as an end to scholarship as a means, the end being our bringing to men in every walk of life the Good News of Christ Jesus in the clearest, most personal way. The exhilarating fact to this writer was that such a conception of scholarship as a highly respected tool left the responsibility of the call to scholarship entirely up to us as individuals. We can do with it whatever we please, and shoulder the privilege in the light of our own understanding of our commitment to our Lord.

This frees us from the thankless and frustrating competitive system from which most of us have come, but only to thrust us under the more demanding ideal of studying to our capacities, with an eye to the future when we shall go out in the service of the Church. Thus the peculiarly Protestant habit of separating the academic

from the compassionate, the learned from the loving, and the intellect from the faith is seen as a basic misunderstanding of faith. I have to believe that this basic misunderstanding came about as a result of attempts, by honest men through the ages, to come to know God through the sterile steps of scholarship and the resultant despair they suffered because of their failure to experience a personal God through impersonal means. And the historical fact remains that the patriarchs of the Church were men of great intellect, to be sure, but in essence they were committed to a personal and dynamic God.

Dr. Mackay has made this statement:

"We must carry scholarship to the limit. But as an institution where men and women are prepared for the service of Christ and His Church, Princeton Seminary must make scholarship subservient to a passion not only for the truth but for God and for man, in order that the lost, in the fullest sense in which the men of our generation are lost, may be saved."

It is my belief that this should not only become a personal challenge for every God-fearing theological student, but that it contains within it our one legitimate reason for being here —to serve God with heart and mind.

Signs Of The Times

By Richard Brewer

Easy explanations are plentiful following a political election. These range from the obvious "It was a popularity contest" to the more cryptic "A victory for the Father-Image" with numberless shadings in between. From the *Wall Street Journal* to the *Nation*, all affirmations are possible. A theologian, perhaps, would appreciate the more paradoxical elements of the balloting; and, since this is the *Seminarian*, let these be noted as follows:

First, the election did not represent a victory for the Republican Party. At no time since 1848 has a presidential candidate received such an overwhelming popular vote and yet failed to carry the Congress. Here it may not be amiss to recall the historic parallel. The Whigs were able to win the presidency only because their candidate was a popular general. Less than a decade later, the party was dead for the plain reasons that they had so little "grass roots" strength, and because they failed to meet squarely the paramount issue of slavery. The warning for the Republicans is obvious: they cannot forever bank on Eisenhower's popularity and must work to develop capable leadership throughout the lower strata of the party. The rejection by the voters of Welker of Idaho

and Bender of Ohio should be plain enough indications that the Old Guard wing is through.

Secondly, the election was no personal disapproval of Mr. Stevenson. The voters simply liked Ike; they did not dislike Stevenson. A known quality was preferred to an unknown quality, and the more esoteric analyses are purely gratuitous. There was perhaps less vituperation directed against Stevenson than any other candidate of modern times. Among thirty-two editorial comments printed in *The New York Times* following the election, only one contained phrases that were in any way vindictive.

There were also minor paradoxes which may prove grist for the historian's mill. One was the unusual penetration of Republican strength into the usual Democratic strongholds of the big cities with their predominant labor populations. Another was the strong Democratic showing in the agricultural areas formerly conceded to the opposition. Yet another shift in sentiment took place among the Negro voters, who supported the G.O.P. more strongly than at any time since the 'twenties, due perhaps to the intransigence of Southern political leaders.

With the latest flare up of Russian barbarism in Hungary, and the extremely tenuous truce in the Middle East, it is at least gratifying that the American public has rendered a decisive verdict, and that so little acrimony has followed that decision. In these most critical times, extreme partisanship is out of the question. The supreme

issue is not a political one: it is the survival of civilization itself, and it shall be a bleak day for all of us if that fact is ignored. That God may grant His wisdom to our leaders in the coming days is a prayer that should be upon the lips of every American.

Recreation Is A Must

By Dick Bird

Recreation is a term which is being heard more and more these days. We are beginning to think in terms of recreation instead of athletics, when we participate in various physical activities. Even in our churches it is creeping in, displacing to some degree the term *social*. Since recreation is becoming more prevalent I think it might be valuable to discuss briefly the philosophy of recreation and how it relates to us as students and future ministers. I certainly do not pretend to exhaust the subject, I merely scratch the surface. But I hope it may broaden your concept as to what recreation is, develop within you the desire to participate in our program here at school, and challenge you to develop a worthwhile program in the churches you serve.

Recreation is necessary! Some medical men and mental hygienists go so far as to say that it is a basic need, a universal hunger. A prominent New York doctor at a recent convention made this statement: "Recreation is as much a necessity for mental health as vitamins are for physical health. Emotional survival is not possible without the one, just as physical survival is not possible without the other."

You may not be in full agreement with these ideas, but you should at least investigate the value of recreation, especially as it relates to your Christian ministry.

What is recreation in its fullest and best sense? I like to define recreation as all those activities which rebuild, and refresh the physical body, the mental capacities and the emotional system. This is quite broad, but a healthy and worthwhile recreation program should be broad because the needs and interests of people are many. We all don't like the same activities, and even though some needs are basic we all don't satisfy them in the same way. A varied and a balanced program is necessary.

Most of us use the term as if it were synonymous with athletics. However, athletic activities are only one phase of recreation. Other activities which are also included as recreational are these: group games of all kinds; outdoor activities such as picnics and hiking; folk dancing; dramatics, including skits and stunts; music; all types of hobbies; and many others. There is no limit when it comes to numbering the possibilities. However, don't forget that there is a purpose behind recreation. It is not an end in itself. According to Dr. Austin Fox Riggs, "The function of play (the term recreation can be correct-

ly substituted) is to balance life in relation to work; to afford a refreshing contrast to responsibility and routine, to keep alive that spirit of adventure and that sense of proportion which prevents taking oneself too seriously, and thus to avert the premature death of youth, and not infrequently the premature death of the man himself."

With special reference to our Seminary community, I believe that everyone could benefit from some type of wholesome recreation. As human beings living within a human environment we are all beset with tensions which must find release; tensions which cannot be released by digging with more determination into our studies or into our jobs. As human beings we all have certain needs which have to be met. Each of us is a total person, and as such must realize that all aspects of living must be given the opportunity to grow and develop. Recreation can provide opportunities for self-expression, creativity, relaxation, pleasure, etc. which may not be found in our studies or in our work.

In weighing the values for and against recreation we must relate it to our basic aim or goal in life. In very simple terms, we want to live with Christ. We want to continue to grow so that our lives will be completely dominated by Christ and His Spirit. This will not be a human accomplishment since the only things of value in this world are accomplished by the grace of God. But we do have a part to play. The point is we sometimes over-play our part. We get in the way of what God is trying to do. We become too self-centered and thereby remain closed to the working of the Holy Spirit in our lives.

I'm not going to say that recreation is the solution. "Participate in a healthy recreation program and be right with God," is not my motto. But I do maintain that recreation can help in releasing tensions or pent-up emotions which will, upon release, leave the individual less involved in himself and more ready to give himself to Christ and his fellow man.

Another very real aspect of the place of recreation in the lives of the students is made evident by the remarks of many of them. How often we simply become mentally tired and want to take a "break." There are also the times when we become physically sluggish and feel the need to get out and exercise. How many times I've heard fellows say, "I can really go back and crack the books," after a good physical work-out. I am fully convinced through

observation of those who participate in our program that recreation should be an integral part of our community life. I certainly do not intend to over-emphasize its place but I do believe it can help to prepare us physically, emotionally, and mentally to undertake our many responsibilities here on campus and in our churches.

I also believe, in so far as we students are concerned, that we must include recreation in preparation for our future ministry. Whether we like it or not, we will have to provide some type of recreation program because the people will demand it. Those in executive or administrative positions may feel the need for physical exercise after a hard day or week of mental strain. Laborers or factory workers may want to do something creative or exciting after a day of routine work. Others who feel they are "nobodies" in their places of employment may want the

opportunity to demonstrate their ability to handle responsible jobs. And then of course there are the young people with their special recreational needs. A long list of possible situations could be drawn up to demonstrate the fact that effective use must be made of people's leisure time.

It is therefore a necessity that we begin here and now to develop a sound philosophy of recreation and to begin to learn some of the basic skills with reference to planning and carrying-out a varied, yet well integrated and worthwhile program.

Recreation is a must! It is a must for us right now as students, and will be for the rest of our lives. It will also be a must in our future ministry because an interesting and meaningful recreation program can help to satisfy many different needs.

Advent

Our God shall come, and shall not keep silence. He shall call to the heavens from above, and to the earth, that He may judge His people. And the heavens shall declare His righteousness . . . Blessed is the King that cometh in the name of the Lord . . . Blessed are those servants, whom the Lord, when He cometh, shall find watching.

(from *Prayers For The Christian Year*
The Church of Scotland)

Editorial:

In Act One of Gilbert and Sullivan's *Yeomen of the Guard* the Lieutenant says to Jack Point, "And so, good fellow, you are a jester?" The answer, "Aye sir, and like some of my jests, out of place." The Jester of *The Seminarian* may need to make his position more clear, lest that implication be levelled at him. The Jester is here to witness to the fact that even a clown can be constructive, and that in his heart, as in any sincerely concerned, there is not merely a desire to tear down, but also the mission of building back. The Jester may sometimes be a symbol for cynicism, but he also helps personify happiness.

But on to the subject at hand. There are some things wherein we all need to be jogged now and again, and one of these is *discipline*. Jester was given such a jog recently when the community received a visit from a great and stimulating man, Shaun Herron, Editor of *The British Weekly*. He has taught me what I shall say to you:

Discipline and the loss of one's self in the worship of God are of vast importance for our Church. There are means to help bring this about, such as liturgy and ritual, but it would appear that many places in the Reformed tradition have ignored these and lost the *worship* while keeping the *self*. When you become ministers, and more specifically "teaching" ministers, the teaching which you are to do must, in part, be toward the goal of more con-

gregational participation in worship. There must be more disciplined corporate glorification of God. Whatever discipline you have here in your training will be reflected later.

Now it seems to be a fair statement that extreme revivalists do not really experience the discipline of participation in *corporate* selfless worship. Yet it is to this group that so many look for an expected renewal in American Church enthusiasm. Why? Can it be that the true place of spiritual revival, that is *in* the Church itself, has lost some of its claim? So much of American protestant worship is self-centered, self-satisfying, and self-justifying that it plays on that egotism which is original sin. Such things as well-turned sermon titles, outstanding solo performances in singing, reading, praying, all show some signs of this. Over against them stand the selfless ideals of the Book of Common Worship, a Gregorian chant, or a metric psalm sung by the congregation.

Re-orientation around the knowledge of the fear of the Lord and the subordination of self in worship is one of the most serious tasks of our denomination. If it is to be accomplished it will largely be the result of the labor of the clergy, and you here in this community are preparing yourselves for that ministry.

Therefore, there is prodigious need in your preparation

for spiritual discipline. (Woe to the Jester who speaks to those who are *known by their testimony* to prayer and fasting.) This discipline, if it is to be devout, must never be exhibited as an example of self-righteousness, else others will be alienated into an attempt to be different, even to the extent of trying to justify themselves in the negation of discipline. The purpose of regular scheduled private prayer, as well as corporate, is far from that. It is for *sustenance*, not for *show*. It is the very food on which you live your spiritual lives, the source from which you receive that grace which may flow through you to those in your parish.

That is an outstanding need of the Church in America today. This is a ministry for which you must be prepared, this fostering of more real devout worship of God Almighty, Father, Son and Holy Ghost. That goal reaches far deeper than, and far beyond, church activity which requires a minister to be a keen businessman and super-salesman.

It is at this point that the life of a jester may be an illustration. A professional buffoon lives on a kind of discipline, which while not theological can serve as an example. Happily, just because it is not theological it does not imply the moral value judgment that often follows when spiritual discipline is used in illustration. *The clown*

loses himself in his role. He does this by means of grease paint if he is a circus clown, or if he is a court jester by the vestments of motleys, the mark of his profession. He poses his thoughts in formalized songs, ditties, riddles, for easy remembrance of what was said, not of who repeated it.

The discipline of the role of the jester goes beyond this, however, to the basic principle that he must fulfill his role regardless of his own personal feelings:

"... his art is most difficult to come by ...

the clown must make us laugh, although he himself may suffer pain, frustration, sadness, despair.

Against our modern will to destroy ourselves ... the sage laughter of the clown sounds high and wholesome, high and clean. It seems a glad summons to man's dimming hope, a call to hold fast ..."

(From the biography of James Durante, a comedian known for his great charity.)

That is the way discipline works, and it can be true for a clown or a clergyman, for a circus jester or a seminary senior.

Again I sign myself as a "Fool," but I do so with the Apostle Paul, saying, "We are fools for Christ's sake." (I Corinthians 4:10)

Jester

The Editorial Board and Staff of *The Seminarian* wish to take this opportunity to thank all its contributors, and to extend our best wishes to all the community for the blessing and joy of the Christmas season. *Gloria in excelsis Deo.*

THE PRINCETON

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WHY ISN'T EVERYONE A CHRISTIAN?

By Robert Morrison

"These that have turned the world upside down . . ." So we read of the small band of first century Christians. Though their numbers were small, yet they had a very powerful effect upon the world of their day, an effect whose secret lay in the fact that, for them, this new message with which they had been entrusted was something which completely revolutionized their way of living. It changed their whole thinking, and affected the manner in which they conducted their lives from day to day. Not for them a religion which began and ended entirely within themselves, and which got very little chance to flow out and reveal itself in their lives. Rather their beliefs were so living and dynamic that they had to be shared with all men; they were intended to change lives; they had something to say to the social and economic problems and abuses of the day. In fact, there was not any aspect of life to which the Christian Gospel did not seem relevant to these men.

Undoubtedly the early Christians demonstrated to their fellow-men how effective and how relevant the Gospel was in their own lives. It was amply demonstrated that this was not simply a matter of pious feelings and an abundance of words, but rather that this queer new sect, whom some called Christians, knew exactly what they believed, and what the result of those beliefs had to be in the world at large. Not even their keenness, however, was sufficient to make all men Christians, but it certainly ensured that all men thought about this matter, and took a definite and determined stand upon it. There were many who, having heard the message of the Gospel, and seeing the profound affect it had had in the lives of these common men who were preaching it, came to accept its truths for themselves and to understand what was meant by Christianity; yet on the other hand there were those who, for their own selfish reasons, did their

best to stamp out this new religion which was so apt to cause them much soul searching, a past-time in which they could not engage for long without considerable uneasiness.

Those were indeed great and epoch-making days, days during which much of the subsequent course of history was being shaped. Nevertheless there cannot be, I think, any doubt that a generation of men has lived through more momentous or more challenging times than the present. In a world that is faced with an unending succession of high hopes all too often pursued by fearful calamity, where great promises lift high the hopes of the people only to see them dashed again in a period of shaky and uneasy tension, in such a bewildering and frustrating situation as this, men and women are turning to the Church, and more particularly to professing Christians, to see how they are facing the gigantic issues that tower over all the man-made protective bulwarks which have been raised about life by an ever increasingly secular community. As before there are those who, again for their own self-centered reasons, are of a readily critical mind; but, more important still, there are many who come out of a real desire to learn and to see if the Christian really means the great and high things he talks about, when, instead of talking, he is faced with a problem which will call for self-imposed hardships and self-sacrifice. These people seek strong leadership, and is it unnatural that they should turn to those who claim to have a faith that knows where it is going even at such a time as this? They hear much talk about the rising membership of the churches, and, in the face of this statistical boom, they justifiably consider that now, if ever, the church must be showing how well it is geared to the crises of modern life. Such people are ready to be influenced by those whom they find to

be the possessors of something real and vital to contemporary living.

To these genuine seekers the scene which unfolds itself must be absolutely shattering. They have heard of the high ideals to which the Christian claims to aspire, Christian Love, Christian Brotherhood and the equality of all men. They have heard of self-sacrifice and of the way of the Cross, but what is it that is revealed to their enquiring scrutiny? All too soon they will meet the nominal Christian, that all too common abomination and scourge of Christian witness in our day, and unfortunately one who seems, time and time again, to be accepted and quoted as an example of Christianity in practice. Then they will meet the man who claims allegiance to Christ but has little or no idea of what that means. Such well-intentioned people are ever willing to produce a wealth of high sounding phrases with a poverty of meaning. Strive as they may, and that with the best will in the world, it is not through this group that the real meaning of Christian living is going to be conveyed to the world. For them faith is an indeterminate, hazy thing, completely divorced from the needs and problems and difficulties of life. Their theme song, and indeed their swan song, could well be,

"I'm a Christian in my way,
How? It's difficult to say:
I've the haziest sort of notion
What I mean by my devotion.
Clichés are my daily bread,
Catch-words clutter up my head,
Exquisitely undefined
Is the make-up of my mind!"

Quoted from *The British Weekly*

But there is still a third danger group, and one which, to the keen observer, is probably the most dangerous of the three to the cause of Christian witness. Here we find the man who has mistaken a personal religion for a private religion, or, at the best, for something which affects only himself and his fellow-country men. In a world where a thousand miles is no more than the hop of a grasshopper, this type of person fails to see anything outside his own garden gate. In a scene where many forces are ruthlessly on the march to replace, obliterate, or otherwise oust Christianity, this brand of Christian fails to see that his faith, if it is to be a real or living thing witnessing to men about him, must seek to find out about, and be vitally concerned with the acute pain, suffering and injustice which are so prevalent in the world today. I wonder are there any of us who have not met with this attitude at one time or another? I wonder are there any of us who have not, to a certain degree, allowed ourselves to become victims of this insidious, cancerous, and all too common attitude which is unable, or more likely unwilling, to meet and strive to deal with the issues which confront and challenge all thinking Christians today?

Today the people of the Far East, the colored races, the toilers, the under-fed, the under-privileged and the illiterate are closing their ranks and surging forward

on the march to freedom. This is an accomplished fact. To deny it is foolish; to try to stop it is futile; to refuse it is failure. That freedom and equality is the just due of all these people no one would deny in theory (I hope!), but far too often we are willing to argue the point from the comfort of an arm chair. Sacrifice? Not for one moment would we think of such a thing, although a charitable gift is willingly forthcoming when it does not hit our pocket-books too hard.

Not long ago the banners of British workers who felt they had been mistreated carried the following pointed slogan: "Damn your charity, we want justice!" That is the slogan, the justifiable slogan, of the world's under-dogs today. It is the cry of the two-thirds of the world's population who have not had a square meal in the past twenty four hours: it is the cry of the countless millions who, in the course of the next year, are doomed to become the victims of deadly plague and pestilence. It is the slogan of the exploited and the ill-treated, of the hungry and the harassed. Let us not fool ourselves — there are more people in the world today who fall within this group than who fall outside it. On the other side of the picture we have the so-called Christian nations. Their standards of living are going up, but they rise upon a completely false economy whose foundation rests perilously on a mad rush to build up great stocks of uncannily barbarous armaments. Their churches may be full; their coffers certainly aren't empty, but is there for one moment a deep concern for the less fortunate "equal brother?" Is the attitude of the "average Christian" of today one that would inspire in the onlookers a confidence in the Christian faith? Is there any compelling motive to make that onlooker want to join the Christian ranks, and, even more important still, what is the reaction of these unfortunate and underprivileged people to be toward the faith that promises to do so much, but because of the failure of its adherents has actually done so little? Can one blame them if they feel that if this is Christianity, then they want nothing to do with it?

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in The Princeton Seminarian are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff

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The early church was vitally alive and aware of the problems of its day. It did not ask people to come to church and place their names on a church register. It did not sponsor social gatherings and youth groups, but rather it told its members that if they would follow this new Lord then they had to be prepared to face difficulties, hardships, and even death itself. For these people self-sacrifice and hardship were grim, every-day actualities.

No-one would want to undo the good that has been done by much of the organizing in our present day Christian living. Yet if Christians of the twentieth century are to recover that real force and influence in the world, if they are really to challenge others, and to be the instrument of winning more men to the cause of Christ, then the ideals which they claim to hold must become the ideals which they are determined to practice. Only as we produce more and more men of the calibre of Oates, with a realization of the need for Christian service; like Huddleston, and with a sense of vocation and sacrifice; like Schweitzer, only then can we hope to mould the Christian witness into something relevant and influential which can obviously speak to the needs of

the times, and can wield a powerful attractive force toward those who are undecided about the claims of Christ in their lives. Only by taking this step can we hope to form a group which does indeed move forward like a mighty army, and not like a Boy Scout hike in a summer thunder storm.

Why is everyone not a Christian? That is not a question which I could presume to answer fully or even satisfactorily. Here we have touched upon what I feel is one of the main reasons, namely the failure of Christian witness to gear itself effectively to the needs of the present situation. This question begs several others which leave me still in a state of perplexity, but of one thing I am certain. When we are willing to devote as much of our money to our missionaries as we are willing to spend on marines, when we are prepared to sacrifice as much for brotherhood and justice in the world as we are for battleships, when we are as ready to dedicate ourselves to spread and apply the Gospel of Jesus Christ as the Communist is to teach the doctrine of Karl Marx, then we will be much more firmly set upon the way of lasting and effective witness . . . then we will be treading the path by which His Kingdom may come on earth as it is in Heaven.

CALVINISM ON CANVAS

By Hughes Oliphant Old

The best art of the Dutch school was produced in a period of about twenty years from 1650 to 1670. This is the period which produced the best work of Rembrandt and Vermeer, which along with the work of de Hooch, Terborch, Ruisdale, and a great number of others makes up one of the golden ages of art.

The peculiar characteristic of this age was the treating of objects of the most familiar and ordinary sort with the same reverence that had previously been reserved for religious art alone. Most art historians have credited this reverence for the "secular" to the materialism of the Dutch merchant class. They have often gone on to say that the influence of Calvinism on the painting of this age was certainly not creative but rather destructive to art. It seems more probable, however, that the uniqueness of Dutch painting is caused to a large extent by the belief that the Providence of God embraces all events and its insistence that the holy life is the one that integrates the world of matter and the world of the spirit.

Rembrandt is the best witness to support this claim because he is so obviously interested in the spiritual. Rembrandt over a period of years gradually integrated the one-sided spiritual interest of his Leyden period with the great interest in the spiritual that he had in his early Amsterdam period, until he had an eloquence in expressing the moral nature in man that is unparalleled

in art. Never have faces shown more personal integrity and holiness.

Also, the painting of Rembrandt is highly Biblical. Besides his great treatments of the more traditional Biblical subjects such as the crucifixion, he has done a great number of the lesser known stories of the Old Testament. In all of these it is very evident that he has been personally moved by the Scriptures. Never has a painter shown more insight into the meaning of the Biblical narrative. As a good historian he has penetrated the differences of age and custom and has brought out the feelings which are common to all of us. In his "Hundred Guilder Print" he shows Christ healing the souls of the same kind of people that are real to us today, the sincere and the skeptical, the lazy and the over-fastidious, the dull-witted and the brilliant. In his "Christ Talking to the Woman of Samaria" we see clearly the deepest stirrings of the soul as this woman finds Jesus to be the long awaited Messiah.

In the ordinary sense of the word, Rembrandt was not a saint. In fact in many ways he was a prodigal son. But there is no question that he had experienced the forgiveness of the Father. Interestingly enough, in the last year of his life he painted the Father with all His compassionate majesty, and within His arms was the returned son. The simplicity of the son's face is enormous, but that face tells more about forgiveness

that one is ever apt to read. In this painting of the prodigal son is one of the great expressions of God's love for man. Yet with all this love, this holiness, this spiritual insight, the painting never makes us leave the world most intimately known by us all. Here is the way Calvinism integrates matter and spirit.

Another one of these painters was Jan Vermeer. In his very quiet and miniature way he has shown us what the holy life is to the Calvinist. Such paintings as "A Maid Pouring Milk" or "Girl With a Water Pitcher" are good examples. They are filled with peace, light, holiness and a girl doing a household task. With what great reverence his subjects are handled! We

are told of the sanctity of the common tasks of life and of the strong connection between work and morality. Vermeer has a way of making ordinary occupations miraculous rites. With this same solemnity and reverence for the everyday in the eternal plan Vermeer has painted everyday Dutchmen doing everyday tasks in their plain Dutch interiors. In this respect Vermeer is the outstanding example of the whole school of Dutch painters who saw the Providence of God embracing all events.

Because these artists expressed so well their Calvinism they are a great help to us today in understanding the true nature of the tradition to which we belong.

SIGNS OF THE TIMES

By Richard Brewer

Certainly one of the most candid appraisals of the current international scene came from the lips of a German youth, quoted in the *New Republic*. His frank acknowledgment of the dilemma and his impatience with the political doubletalk surrounding it are well worth pondering. He said in part "... the general public can never know for sure whether a war is a defensive war or an aggressive war. Take the Suez crisis. Even countries not directly attacked do not really know who attacked whom. The Israelis call it retaliation and a war to bring peace. The Egyptians call it an invasion; according to the French and British it was a police action."

It is not too hard to detect the underlying cynicism of the above statement. It is perhaps harder to admit the fact that such cynicism is quite justified. It reflects the sober view of a generation sick and tired of easy reassurances, and of the unbearable moral pretensions of politicians.

Yet back of the incidents in the Suez, and the realism of the above statement is the unalterable, stark fact of the nuclear weapon, and the growing realization by both Russia and the United States that a clash involving its use would be no less than suicidal. ICBM, the latest item in the Alphabet of the Apocalypse, (as Carlos P. Romulo calls it) is the Intercontinental Ballistics Missile which can be fitted with a hydrogen warhead and shot to any point on the globe in less than half an hour. With such a weapon there could be no defense, no place to hide, no victory: total, cosmic destruction would be the inevitable result.

The knowledge of the hideous result of such a conflict has tied the hands of both the great powers. The result of the "stalemate", however, allows the secondary powers to fight with impunity, since neither Russia nor the U. S. will intervene out of fear of provoking the other.

Hence the enormous danger of limited aggression that might, given the right circumstances, erupt into global war. Hence also, the spectacle of a comic-opera dictator, such as Nasser, able to spin the world topsy-turvy.

Geoffrey Barraclough, successor to Arnold Toynbee as Professor of International Affairs at the Royal Institute of International Affairs in England, issued a severe warning against the condoning of any such limited attacks, in a recent issue of the *Nation*: "If England and France are allowed to get away with it this time, everything points to a chain reaction. The first result of a 'localized' war in Egypt has been a 'localized' war in Hungary. Who can doubt that the next, once Adenauer has gone, will be another 'localized' war to enable Germans to 'recover' the 'Eastern territories' acquired at Poland's expense in the past?"

We truly live on the side of a volcano. And "brinkmanship" of either the Dulles or Eden variety is about as disastrous as a tightrope over Hades. Let us hope, nay, fervently pray, that we have seen the end of the notion of the calculated risk, and of the "preventive war."

Our own position is vastly complicated because we are obliged to maintain an intricate balance between a multitude of varying forces. We desire good relations with Western Europe and Britain, encouragement for Israel, justice for the Arabs, better understanding with India, and above all the avoidance of a suicidal clash with the Soviet Union. Our task is not made easier due to the fact that most of the above powers are possessed of self interests which transcend the common purpose of the U.N.

Nonetheless, the above varying objectives are best met through the U.N. Any move which strengthens its collective power cannot fail to be a bulwark against aggression. One such example was the use of the U.N. police-force in the Suez area.

Therefore, despite the fact that we bear a large share of responsibility for the initial trouble in Suez, it may also be said that the Administration has acted wisely in throwing our influence behind the U.N. In doing so, we demonstrated that our loyalty to this body — to world opinion — was placed above a blind loyalty to one or two of our friends. We sought to act within the U.N. rather than ahead of it, as was the case with Korea. President Eisenhower stated the principle succinctly and clearly when he said: "We cannot — in the world, any more than in our own nation — subscribe to one law for the weak, another law for the strong; one law for those opposing us, another for those allied with us."

We must not underestimate the power of moral force, like those erstwhile idealists who found themselves calling for instant massive retaliation in Suez and Hungary. Such old-line power politics can only spell disaster. Because we did not condone such cynicism, we have won a measure of respect from the Asian countries. The recent friendly visit of Nehru, and his condemnation of Russia's bloody suppression of Hungary, constitutes a fresh change of perspective in India's attitude, and a clearer realization of our intentions.

Events in Poland and Yugoslavia have advanced the great hope that change can come from within the Soviet sphere. Even the reactionary Kadar regime in Hungary seems on the verge of making substantial concessions. Deep and ever-widening fissures have appeared in the Iron Curtain; and it is both a priceless opportunity and a stern challenge to which our own policies must answer. We may not be given a second chance.

FROM THE STUDENT COUNCIL PRESIDENT:

January 21, 1957

To: Editor, *The Princeton Seminarian*

Dear Members and Friends of Princeton Seminary:

As we are all engaged in second term study and activity, I have been asked by the Editor of the *Seminarian* to give a report of happenings within our Student Council. I am thankful for this opportunity and shall attempt to give a concise summary not only of the Council's achievements, but of its future plans as well.

First, I would like to thank "Mac" Freeman, Middler Class President, for the splendid work his committee achieved in making the orientation program a success. Appreciation is also given to Editor Dave Welker, and Associate Editor "Sandy" McKelway, for their endless efforts in compiling the necessary information for the 1956-57 *Handbook*. To Neil Paylor, Chairman of the United Fund Drive, and Ted Blunk, Chairman of the Blood Donors Program, many thanks are given.

Though there appeared to be some lack of participation on the part of many members of our community in the scheduled programs of the Interest Groups and social functions planned during the first term, the Day of Prayer was thought of and expressed by many as

being very helpful. With this in mind, the council is looking forward to Convocation Day, which is to be held on Wednesday, March 27. Because of the influence such a day can have on both students and faculty, a special committee comprised of council members and representatives of the Faculty Committee on Campus Life has been established and is presently planning a program that will be beneficial to all members of our community. The theme for the day is "The Purpose of our Ministry," and Dr. James D. Smart, noted Christian educator and pastor, has accepted the invitation to be the main speaker and discussion leader. I trust that all of us will accept our opportunity and responsibility to participate in the discussions that will prevail during the remainder of this term and prior to Convocation Day.

Currently, appointed sub-committees are preparing information concerning housing conditions for married students, minor revisions of the constitution, policies pertaining to the *Handbook*, and the proposed budget of the Student Council for 1957-58. The council's action, based on the findings of these reports will be relayed to you.

At a special meeting of the council in November, called because of the crisis in world affairs, it was voted unanimously that \$180.00 be taken from the emergency balance of the United Fund Drive and be allocated to the Hungarian refugees in Austria, through the World University Service. The council has been notified that the Hungarian refugees received our assistance and were most thankful for the interest in their behalf.

I realize that this report is brief but I trust that it will be of some interest to you. I might add that all suggestion you have concerning the life that we share together here at Princeton will be greatly appreciated by your Student Council.

I again wish to thank the Editor of the *Seminarian*, for this opportunity of speaking with the members and friends of Princeton Theological Seminary.

Sincerely,

Richard A. Morledge
President, Student Association
Princeton Theological Seminary

PRESTON DAWES is a Junior from Delmar, New York. His college days were spent at Hamilton.

ROBERT GEORGE A. MORRISON, whose article is the result of a course with Dr. Kerr, is from Rathforland, County Down, North Ireland. He is a graduate of Queen's University, Belfast.

HUGHES OLIPHANT OLD who is a painter and a student of art is from Redondo, California and Centre College of Kentucky.

ROBERT SMYLIE is a special student who returned to Princeton Seminary, his alma mater, after two years in the chaplaincy. His home is in St. Louis and he attended Washington University there.

LAMENTATION (1:12)

By Preston Dawes

A half-erased thought
Chalked on the cracked front
Of a brownstone house
Along a numbed street,
Where memory, like the naïve snow
That fell the day after Xmas,
Turns to discolored slush
That seeps through cracks of worn out shoes
Worn by followers of a forgotten X,
Pleads, "Is it nothing to you, all ye that . . . ?"

No, it is nothing.

DIALOGUE FROM THE UNDERWORLD

By Robert Smylie

A prison is a unique parish—a living symbol of the crises of human alienation and isolation, where men live in a world of darkness. Do we accept and forgive and love these men in the manner of Christ, who came not to call the righteous, but sinners? Let us refer the question to a more specific illustration, the New York City Penitentiary.

In this prison there are over two thousand offenders of all degrees who will return to society . . . or the lack of it . . . within a relatively short time. What Church will receive their letter of transfer? Who will speak to them the good news—or is there any good news for them?

These men have the same questions as every one else. What is right and wrong? Good and Evil? They know there is a difference, but they do not always know how to distinguish between the two. More important, they ask, once knowing the difference, "How can we do what is right and good?"

Think! What would you tell them? Do you have

an answer for them . . . ? Can you step in front of your moral-defence-mechanisms and meet them face to face?

Let me put it in their terms. Consider the following dialogue of four men at the New York City Penitentiary . . . about right and wrong. The names given here are fictitious, but the facts are real. These men sat in a dirty corner of the prison chapel. They met there many times . . . raising their own questions and guiding their own discussion of those questions. Submitted here, for your consideration, is a complete unit taken from their running dialogue, condensed from verbatim notes which were taken during the discussion.

These four men, Miller, Bruce, Smith and Harding, had certain things in common. They were from lower economic class backgrounds. All were baptized. Each had been separated from his wife, at the time of arrest . . . periods ranging one to six years. (Three were involved in narcotics charges; the fourth, technically arrested for carrying a concealed weapon, was a pro-

curer.) Three had long records. Three had had venereal diseases. All four drank. Harding and Smith had grade school educations. Bruce had two years of high school. Miller had four, though he had not graduated. Miller, Bruce and Harding were to be released within six months of the date of this conversation. Smith had six months to two years more to serve.

All four men, in their early thirties, were to step out into the streets, with more and greater problems than they had when they first walked down the long corridor.

Is the question, "What is man to do?" so remote from them? This is the question they raise. This is their dialogue. Their only request is that you read it . . . and think about it . . . and read it again . . . and then ask yourself . . . "What stands between us?"

HARDING: The Bible gives all of the answers to our problems.

MILLER: What about bingo? Some people say it is wrong. The Roman Catholics say it is okay, and play it all the time. Does the Bible say anything about bingo? How do I tell what is right or wrong?

HARDING: There is a difference between reading what is in the Bible and in comprehending what is in it. There is a difference of being under the law, and of being under Grace. When you are under Grace, any problem can be answered in the Bible.

BRUCE: Suppose a person can understand the answers the Bible gives to problems, but they are not his particular problems?

HARDING: The individual is supposed to fit the Bible, you do not make the Bible fit the individual.

MILLER: I snorted cocaine. What about that? Was it right or wrong, good or bad?

HARDING: Temperance is taught in the Bible.

MILLER: That does not answer the question. What about any use of it? The people who use it have no reason to call it wrong.

HARDING: Temperance is taught in all things.

BRUCE: Is it right to condemn and punish a man without telling him why what he does is wrong?

(Note: The law prohibits possession, use, or selling of narcotic drugs. Estimates say as high as 70% of offenders in NYC Penitentiary are involved in some crime connected with narcotics.)

HARDING: How do you mean?

SMITH: He means in any situation.

HARDING: Christ said, "Render to Caesar the things that are Caesar's." In other words, follow the laws of Caesar, the state. Caesar made the law.

MILLER: Could Caesar have made a mistake?

HARDING: No! It was his business to make the law for all things.

BRUCE: Yes . . . to make laws . . . concerning the air we breathe . . . the stars we look at . . . how we live under the sky . . .

HARDING: You have to understand society. The sur-

vival of the fittest is the basis for all society. The stronger used to control the weak. Finally in the course of development the underdogs got together for protection; yet to gain protection, and to have government, each had to give up something.

SMITH: But the Bible tells us, "Thou shalt not kill." Yet the state kills. They have capital punishment. They send soldiers out to kill. I spent three years in the Pacific fighting with the Marines. What can a man do when the Bible tells him one thing, and the state another?

HARDING: This is not wrong. The state makes these laws.

SMITH TO HARDING: You're the procurer! Is prostitution wrong?

BRUCE: Suppose a person steps out of line with the law of God, but is okay in the eyes of the law of man?

HARDING: This person is all right.

MILLER: You know . . . I read Justice Jackson's account of the Nuremburg Trials. They used our "Christian" truth and law and justice as the basis of the trials. They used the Bible for the oaths. As judgment was pronounced they called upon God again . . . "God have mercy on your souls." It seems as if we recede in our use of the Bible. We have been able to do everything but learn how to live.

BRUCE: I wonder if the misuse of the Bible could be the cause for the growth of the "Jehovah's Witnesses"? They do not believe in war or killing.

MILLER: When our Bible has been used for so many things, can we wonder why the Communists can pull such a strong group of people. They have an absolute standard and people are ready to die for what they believe. I must be ready to die for what I believe. If I am not, I might as well be dead anyway, for I am not worth anything. . . . You know . . . I have the strange feeling that when Jackson said, "God have mercy on your souls", it was as much for himself as it was for the condemned.

HARDING: The law of Moses is the Bible's law. Moses said to do one thing, but Christ in the New Testament says to do another.

BRUCE: If a thing is wrong, it is wrong no matter who says it.

HARDING: Moses wrote down the laws of God which are the same for all people. Man goes against those laws.

BRUCE: What would happen if someone said today, "I have a word from God!"?

HARDING: If these claims are right, they will stand.

SMITH: Would you believe, then, that Father Divine is a disciple of God?

HARDING: No!

SMITH: But he is a representative of God if his people are good and happy, and if he helps them.

HARDING: But does he help his people in any way, other than in material things?

SMITH: I can say this. You will not find a follower of Father Divine in prison!

HARDING: You won't find a follower of Jesus Christ in this prison!!!

SMITH: Why not? Any man can make a mistake . . . or a man can break the law of the state which has nothing to do with the following of Jesus Christ.

HARDING: When one is tempted he looses his soul.

BRUCE: But Jesus was tempted.

HARDING: Sure, he had to be tempted, but he did not sin. Everyone is tempted, but you do not have to yield to temptation.

SMITH: He did not sin because he was Christ. I . . .

I am not Christ . . .

• • • • •

—: "But Lord . . . When did we see Thee?"

—: . . . for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and IN PRISON and you did not visit me."

EDITORIAL: THE JESTER READS MATTHEW

Jesus said to Matthew, "Follow me." (9:9)

If I am to live a life worthy of the name "Christian," a title taken from the name of the Son of God, I must hang on the words of Jesus of Nazareth who was the Christ. Where it is possible I must imitate His actions. Where I am unable to do that I must strive to follow in the direction His life led. I must organize all my being around the Man, and all my actions around the way of life He taught.

Jesus said, "Who do you say that I am?" (16:15)

I must answer that He is God, the Christ who has the power and the ability to do things which I can not do for myself. I must admit that He is the Person I need to make my life whole and happy.

Jesus said to two men who begged Him for a miracle, "Do you believe that I am able to do this?" (9:28)

To such a question I must answer "Yes, I believe You can perform miracles in my life." I must have unlimited faith in what Jesus can accomplish with me, and for me, and through me.

To a group gathered to hear Him Jesus said, "What are you doing more than others?" (5:47)

So I must be able to show in the routine of my living that I am not sitting still, but that I am making some effort to do what is right. I must never be satisfied with that which I am, but I must strive to do and be more than I have done and been before.

Concerning a hungry crowd He said, "You give them something to eat." (14:16)

So I must remember that God has chosen me not only to be safe in His hands, but also to be His hands.

I must attempt to do His will and spread His goodness to others.

Jesus also quoted the Law, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (4:4)

So I must never be so involved in my daily bread that I forget that my spirit needs nourishment. I must have the discipline of worship, of prayer and praise to my

Maker. I must continually study His word, the Bible, given to me through the hands of those before me who also knew how great man's spiritual need is.

Jesus said, "Where two or three are gathered together in my name, there I am in the midst of them." (18:20)

So I must experience worship in partnership with other men like me. I must share what I receive, and gain from their understanding, so that we both may come closer to the love of God through our love for each other.

Jesus taught his disciples, "Be wise as serpents and innocent as doves." (10:16)

So I must diligently search after knowledge, and when I attain it I must file it away in my heart along side of love. I must be both shrewd and gentle. I must be able to beat the world at its own game, and yet not revel in my victory. I must overcome the ignorant, but I must not pour salt in his wounds.

Jesus told them, "Preach as you go, saying, 'The kingdom of heaven is at hand,' " (10:7)

So I must take what I have been given of His love and meet others with it, giving them the message I have received. I must call others to repent and return to the worship of God, even as I strive to do. I must not hold fast everything as my own, but I must spread it out that other men may gain, also.

Jesus said, about kindness, "As you did it to one of . . . these by brethren, you did it to me." (25:40)

So must I always take an opportunity to be kind, knowing that I owe infinite kindness to my Lord, and hoping that the joy I may bring to someone may in some way reflect the joy I wish to bring to Christ.

And when they were too interested in themselves to remember this, Jesus said to them, "Unless you become like children you will never enter the kingdom of heaven." (18:3)

So must I keep it in mind that never am I to become so busy and bothered with my own interests that I forget to be simple and loving like a little child. Nor must I ever lose the fascination and wonder that shines in the eyes of youth.

Jesus said, "Whoever would be great among you must be your servant." (20:26)

So must humility be my greatest virtue. I must always give credit where credit is due, honestly recognizing that I can not do everything myself. I must follow His example in serving others rather than doting on myself. Furthermore, I must never rejoice in my own humility, lest it be lost and distorted into the worst kind of pride.

Jesus said, "I desire mercy and not sacrifice." (9:13)

So must my standard for living never rely on a simple set of rules. I must never try to live by a list of "do's" and "don'ts" but rather gain my guidance from a love that is alive. I must remember that He has called me to hope and happiness and the enjoyment of the good things in this world, and not to a denial of them in puritan self-righteousness.

Jesus said, "Not what goes into the mouth defiles a man, but what comes out of his mouth . . ." (15:11)

So must I be more concerned to keep the world unspotted from me, than myself unspotted from the world. My anxiety ought never to be for what I eat and drink, whether it is right and proper, so much as it should be for what I think and say. I must watch my mind and my tongue, even more than my diet. I must remember that moderation can be used in anything taken into the body, but there is no moderation that can dull an evil word once spoken.

Jesus said, "Everyone who is angry with his brother shall be liable to judgment." (5:22)

So must I ask the God of mercy to temper my spirit, that when something makes me angry, I may not remain so. I must learn to forgive, time after time, coupling each act of forgiving with a prayer that God may forgive me as well. In so far as it is humanly possible I must forget the wrongs that have been done to me, striving at the same time to do fewer wrongs myself.

To a man worried about one who was sick, Jesus said, "I will come and heal him." (8:7)

So must I never forget that Jesus' healing power and helpful presence are always at hand, whenever I need them. Remembering His concern for the health of those who came to Him, I must always seek to minister to those in physical as well as spiritual need. In all this I must keep close hold on the truth that there is no infirmity so great as to cut me off from the love and mercy of my God.

Beyond this, Jesus said, "Take heart, my son, your sins are forgiven." (9:2)

So shall I glory in the clean light of a new dawn for my life, knowing that though I have said and done dark and evil things, yet Christ Jesus has the power and the love to push them aside and touch my spirit with His pure hand. When I remember something, thinking, "Oh, if only I had not done that," I take heart in the wonderful fact that I can be given the freedom to live as though I had not done it, because God is the God of forgiveness and the God of a second chance.

Jesus helped to explain this when He said, "With God all things are possible." (19:26)

And though I do not understand all this mystery, yet I know it is true that Jesus has God's great power to do what is beyond men.

Jesus said, "What do you want me to do for you?" (20:32)

So I must know what I need when I come to Him. When I burst in upon His mercy, to take advantage of that power He has, I must understand my own weaknesses. I must purge my desires of the things I should not ask, and strive to be certain that my expectations and requests are in accordance with His will and not merely my own selfishness.

And to some who were concerned about what happened after death Jesus said, "(God) is not God of the dead, but of the living." (22:32)

So must I always cherish the hope that this life I know is not all that there is, but that I shall have a new life, filled out in fellowship with God, for ever.

Jesus said, "Hereafter you will see the Son of man seated at the right hand of Power . . ." (26:64) and "Heaven and earth shall pass away, but my words will not pass away." (24:35)

So must I keep before me the vision of a time when the Holy Spirit of God will make the world new and right. I must always remember that what is imperfect now will someday be completed through the power of God. I must not be discouraged at my own ignorance, my own inability, my own shortcomings, but I must wait and hope for the perfection which Jesus promised. These things I must remember and do, if I am to count myself among those known as "Christians." In following these teachings of Jesus I shall better understand what He meant when He repeated the Law:

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." (22:37) Jesus said, "He who has ears to hear, let him hear." (11:15)

So must I listen, remembering also, that to one man who accused Him He gave no answer (27:14). So must I sometimes remain silent, even though I feel I am being wronged. Then perhaps, my light will shine, so that men may glorify my Father in heaven. (5:16)

BULL'S EYE

*The archer strikes the target
With his arrow and his bow,
Partly by pulling the bow-string,
And partly by letting it go.*

JRB

WRITE FOR THE SEMINARIAN

Your article or poem might have been on this empty page! Why didn't you submit it to the Editorial Board?

Any student of the Seminary may submit articles, features, stories, reports on campus events, poems, sermons or letters to the Editor. All copy received will be considered for possible publication.

Give your copy for the next issue to either of the Editors:

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308 Alexander Hall**

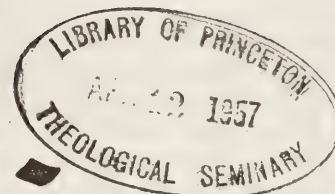
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The Minister's Authority

Editor's Note:

The following articles are the result of a meeting of the Theological Society which dealt with this subject. They were pointed to the field of interest of this year's Convocation Day and it is hoped that their presentation here will help you to re-think and clarify your feelings on the issues of those occasions.

A Quality Of Openness

By Mac Freeman

The answer to the question of the minister's authority is usually given in terms of the authority he receives by being ordained, and accepted by a congregation as their leader. Valid as this may be, it answers the question prematurely and superficially. It distracts us from asking the more pertinent question: What is the authority of the minister as a person? This is the pertinent question, because it is on the level of interpersonal relationships that the minister's authority really affects people. These relationships must not be isolated in our thinking from preaching and administration, as though they existed only in pastoral counselling and the like. Decidedly not! These relationships are the inevitable undercurrent of every contact between minister and church member. The relationship between them may be positive, negative or neutral, but it is ever-present.

When the minister's authority on this level is considered, we may categorically say that he has none apart from the authority of God's "speaking" through him. This divine authority is the kind that calls people to new life. It is this which we sense in some ministers and not in others. How often in a sermon or a conversation we detect a lack of authority, yet another minister can say the same words, or express the thoughts in a stumbling, crude way, and there is an authoritative ring in every word! Why?

We shy away from this question because we know that it penetrates deeply into personality, and someone always draws the red herring, psychology, across the path. We have a genius for ignoring the question; instead, we work harder grooming our speech and preaching, and otherwise preparing ourselves to be dynamic leaders. Then one day, it dawns upon us that God often speaks more authoritatively through some halting, unpolished leader than through us. This is *not* to say that the grooming has been unnecessary; it is to say that there is a more essential quality which is not provided by grooming.

Why is it that God can "speak" more authoritatively through some ministers than through others? Why are some ministers better channels of God's grace? The answer lies in personal differences of course, and to seek the answer carries with it a risk of morbid introspection; but to reject the question carries with it the risk of increasing irrelevance. The answer to the question is not to be found in techniques, but *may* lie in a quality of open-ness. This quality cannot be sought; it is a by-product of existential acceptance of God's acceptance and forgiveness.

Every minister is called to be a channel of God's redeeming love; this is the essence of the Gospel he is to proclaim. This Redeeming Love comes to people as they are, accepting them in their condition in spite of their unacceptability. The minister himself is one of these people; he too is accepted by God for what

he is and offered forgiveness in spite of it. But *every person* in his self-centered, guilt-ridden state, is continually seeking to meet his own needs, particularly *the need to be acceptable to himself*. He must be able to approve himself generally. To do this he will twist every interpersonal relationship to contribute to his praise. He will unconsciously build himself up in his own esteem by downgrading others. But what is far worse, he will clutch and abuse the love of God to bolster his self-satisfaction. This quality is exactly the opposite of open-ness.

Into this self-centered condition must come the astounding good news that God has accepted him as being that very type of person and has offered him forgiveness and relationship in spite of it. But God's acceptance must be existentially apprehended for it to be effective. Apprehension of God's acceptance is not merely intellectual belief, nor is it a cultivated experience. It is facilitated by the analogy of being accepted in human relationships. Sometimes in family love, or in the marriage partnership, more rarely in the fellowship of the Church, one experiences acceptance: he becomes aware that he is known for what he is, yet love and forgiveness are offered to him; furthermore he is loved and forgiven exactly because he is what he is. As he grows in this apprehension he becomes more able to apprehend the nature of God's love for him. Gradually he is able to accept his acceptance. In all of this the Holy Spirit is active, not only directly but in the provision of analogous acceptance in human fellowship.

The person in this awareness becomes almost free of his need to bolster himself. Being accepted by God, he can accept himself for what he is. Being assured of God's love in spite of what he is, he loses much of his self-centeredness and begins to accept others as they are, and to respond to their needs with something of that forgiving love he has experienced at God's hands. He loves because God first loved him! No longer is he an unbalanced person, propped up by the twisted interpersonal relationships in which he is involved.

Through the therapy of God's forgiving love, he is becoming whole, a new creature.

This person moves toward the quality of open-ness. Let it not be thought that he is necessarily "loaded with personality"; instead he may be a troubled, intense person with many problems still unsolved, but having known the forgiveness of God in the depths of his being, he is becoming an open channel. Through his words and actions in interpersonal relationships, God "speaks" authoritatively.

The Authority Of The Ministry:

Ministering

By David Willis

The ministry is a means whereby Christ orders the Church that she may fulfill her redemptive task. This function is the ministry's authority and its only authority.

We must consider the authority of scripture first, because the question of the authority of the ministry is really a question about revelation. Says Barth, "The Church does not claim direct, absolute, and material authority for herself, but solely for Holy Scripture as God's Word." Genuine authority is exercised "precisely by the Church under the Word and thus under Holy Scripture."

Holy Scripture as God's Word: by this is not meant a literalism or verbal infallibility as we have known it. Scripture is the *written*—by human hands in history—*witness* to revelation Himself, the incarnate Word. Authority is under the Word and thus under Holy Scripture—in that order. Only in this qualified sense is Scripture revelation: that the Word, Christ, chooses to communicate Himself through the Holy Spirit in the written word. This means that Scripture *per se*, much less select Scriptural dictates, can never constitute the authority of the ministry. This, as much as a reliance on apostolic succession, would be to make the minister's authority only secondarily and indirectly determined by Christ's *present* Lordship over the Church.

Even more dangerous, however, is to consider Scriptural authority as something merely incidental to what some speak of as "the minister's real authority as a person." This position, it must be understood, is a reaction against the quest for ministerial authority based on either Biblical literalism or apostolic succession. It argues that the real authority of the minister arises from his having become a full person, a new creation, by virtue of an existential I-Thou encounter with God and therefore with other men. This position, as far as it goes, is absolutely correct. The call of Christ must be *personally* appropriated and must involve a *personal* decision. The Church, and the authority of the ministry, exist day to day by grace conferred ever afresh. But this is not grace and authority in general: it is the grace and authority of Christ which comes as the Church lives under and is obedient to the Word. To speak of the interpersonal I-Thou relationship apart from the

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Word is to become involved in mere abstract spiritualism and pagan mysticism.

A second danger in this over-emphasis on the subjective is that it is concerned *first* about the dynamics of "my call to the ministry" and *then* about our ministerial function. The minister is ordained by the Church. Ordination is not a kind of final graduation ceremony, the natural end of a sequence which began with our own call to the ministry and was followed by our specialized training. We cannot separate our personal call to the ministry from the Church's calling us to a specific task. Of course, chronologically, the call of the ministry precedes the Church's setting one apart in ordination. But the danger is that we try to operate a Reformed ministry on the concept of the gathered churches, taking the Church not as the given of our call, but as the sequel to it.

The Lordship of Christ over the Church determines the authority of the ministry just as it determines the entire life of the Church. A most important passage is Ephesians 4:4-16, where the oneness of the Church and its diversity of gifts are tied directly to the ascended Lord's Lordship through the Holy Spirit. "Christ ascended up far above all heavens that he might fill all things" (verse 10). And he gave some apostles and some prophets and some evangelists, and so forth . . . to the end that we may henceforth be no more children tossed to and fro and carried about with every wind of doctrine, but may grow together into the fulness of the stature of Christ.

The minister is set apart within the Church to do a very specific part of its task. We have tended, in our reaction against sacerdotalism, to overlook the minister's role as priest—spokesman for God to the flock, intercessor before God for the flock. Is this not, it may be asked, to undercut the priesthood of all believers? No, because the minister is given by the Church the task of mediator in a special way: through the preaching of the word and the administration of the sacraments. This in no way means that the laity are not to communicate the Gospel and carry each other in intercessory prayer. It simply means that the Church recognizes that there is within the body a diversity of gifts and each unique gift must be used to the upbuilding of the whole. The minister is bishop, episcopos. In ordination we subject ourselves to the discipline of the brethren, the oversight of the bishops; and by this act we take on the task of oversight of the particular flock we shall serve. The minister is a *pastor*, shepherd in Christ's stead, concerned with the nourishment and discipline—along with the elders—of the flock. The minister is a messenger and a teacher in one: he has a responsibility not only for the conveyance of the message but for its wholeness and safety en route.

Says Calvin, "As he (Christ) does not dwell among us in visible presence so as to declare his will to us by his own lips, he in this . . . uses the ministry of men, by making them, as it were, his substitutes. Not by transferring his right and honor to them, but only doing his own

work by their lips, just as an artificer uses a tool for any purpose." (I.R. IV, 3, 1) It is this functionality determined by Christ's Lordship over the Church which is the basis of speaking of the ministry as an order of the Church. Let it be clear that there is a vast difference between this and a Roman or Anglo-Catholic understanding of the orders. For them the three orders, bishops, priests, deacons, derive directly from the way Christ somehow, in the past, "set up the Church", an ordering which is as much the *esse* of the Church as it is instrumental to the Church's function. Calvin's fourfold offices of the Church (pastor, teacher, elder, deacon) are permanent ways in which the Church helps insure her witness. Even at this, Calvin is not rigid in describing the offices. In one place he speaks of only three, combining pastor and teacher—an indication of the closer unity of these two offices in the Reformer's mind than in reflected in our present Church situation.

A very valid question may be raised as to whether or not this emphasis on the functional nature of the ministry does not necessarily lead to an activism and a professionalism in the ministry. Indeed this danger is ever-present, especially today when the Church is under such pressure to conform her life to patterns of social and business structure. But this activist professionalism is not inevitable—if the Church takes seriously her life under and obedience to the Word. For truly living under the Word means precisely the opposite of activism, namely, that it is the Holy Spirit which converts, redeems, upbuilds. Barth has called to our attention once again the necessity of taking seriously the day of rest. This is especially important for the minister, whose busiest day is the Sabbath. In whatever he does, the minister must rest in the sense of pointing to the all-sufficiency of *God's* activity.

Thus far, we have tended to speak of the ministry in traditional categories. But as never before the ministry is called on to serve manifold forms of the Church's total ministry. The minister today is called to express himself as institutional chaplain, leader of a missionary body, worker priest, university pastor, church administrator, etc. The implication of this tremendous revolution in the Church's total ministry is what makes more important than ever before a re-discovery of the authority of the ministry along the right lines.

On what basis are we to explore these new forms which the ministry is to take? Thus far, in this article and too often in current practice, we have treated the Church as if it were in a vacuum, not involved in the world but looking upon the world from the outside. If we were to stop here it would imply that the traffic is all one way: the Church giving to the world, and learning nothing nor in any way being judged by the world. In point of fact the world is used time and again to recall the Church to its proper ministering. This is where it is so important to take seriously the meaning of Christ's Lordship over the world, not simply over the Church. Apart from a genuine, vital conversation with the world we may never discover our task and therefore

our authority. The ministry's authority is precisely its ministering—the ministering which is determined by Christ, at once Head of the Church and Lord of all history.

A Meditation On Authority

By James Loder

Every Christian has authority as a Christian to the extent that he is subjectively related to the objective facts within the Christian faith (for example the historical Jesus as he is described in various Scriptural forms).

By subjectivity we mean: A self has a relationship with an object, say, of the Christian faith. Through the familiar experience of self-transcendence the self relates itself to itself and beholds what it is impossible for it to behold by itself—namely, that it is a “man”. By “man” we mean the one “who not only criticizes, disapproves of, and deplores himself, but is able finally to set his whole being in question and to be appalled at himself . . .” (K. Barth). In this relationship the self has with itself, the self is free to explore all the vague, cavernous regions of itself. Now the self—this incredible self-exploring man—is created for relationship with God and with fellow “men”. Only as it is free to explore itself is it truly this created self, and only thus is it able to be in relationship in *fact* and not merely in relationship because of a compulsion to acquire self-acceptance or the like. Thus this subjectivity is not essentially self-centered, but by being truly subjective the self discovers itself already in the presence of the Spirit of God and inevitably in relationship with other fellow “men”.

It should be made clear that the “freedom” of the self must be taken seriously. That is, the self, freed to be subjective, may for the first time in its existence actually *choose* not to do something—namely, it may choose not to be subjective. It may do this by fastening itself on a fixed idea of itself most subtle of which is the “self-which-is-free-to-examine-itself”. A less subtle example of the fixed idea is the “Christian type”. Any choice of a fixed idea removes the freedom of the self to be truly a “man”. This removal is equivalent to the destruction of both subjectivity and of relationship. This negation is in effect to pass from being in Christ to being in Hell.

Thus the Christian has authority as a Christian to the extent that he is in a free, unconditioned, untyped relationship of subjectivity as a response to the objective facts of the Christian faith. He has authority to the extent that he has “appropriated” (Kierkegaard) the objective facts of the Christian faith.

The minister is a Christian who by grace has been called to relate himself subjectively to the objects of the ministry, the Church, ordination, preaching, the call of the local church, the administration of the Sacraments, etc. The minister knows he is a minister when he is

increasingly freed from fixed ideas of the sacraments and of his relationship to them by his repeated subjective relationship to these objects of the ministry.

The self is formed (not determined) by the development of its subjectivity. One's subjectivity is determined qualitatively by the object (or subject) to which that subjectivity is a response. To the extent that the objects of the ministry are set apart from the objects of the Christian laymen, and to the extent that the minister is subjectively related to these objects, the minister is set apart in an ontological way from all other Christians. The objects themselves are secondary to the fact of subjectivity.

Functionally the minister is made a minister by the Church. Ontologically he is made a minister by Grace which frees the self to be a “man” who is subjectively related to the ministry as such. Thus a “man” may be a minister before he is ordained (ontologically speaking), but the experience of ordination is that for which the ontologically determined minister longs, just as he longs for the call from a local church, for the pulpit etc. Obviously since subjectivity by definition is not an end in itself the ministry is also not an end in itself. But the subjectivity of the minister is a reciprocal relationship with the infinite number of new relationships into which his life leads him, and is a constantly repeated relationship with the objects of the ministry.

Subjectivity by itself is morbid and self-centered and even self-destructive. By Grace subjectivity bears the fruit of true freedom and appropriation of relationship with Truth. Without Grace subjectivity is nothing.

Grace without subjectivity is detoured, never appropriated in relationship, and therefore it is closeted in the unreflective self and forced to use the non-subjective self as a tool or instrument (if at all) rather than as a subject. By refusing to be subjective the minister is purely a functional instrument forcing Grace to work in a way contrary to that preferred by God who became “man” for the sake of “men”. Hence the existential primacy of subjectivity.

It is deducible from this position that some “ordained” ministers are in fact less ministers than some laymen (i.e. laymen who by Grace have “appropriated the objects of the ministry”). Consequently it would follow that even a stranger to the Christian Church could receive Grace to be related in freedom to the objects of the Christian faith, but by circumstance be compelled in his nurture to relate subjectively only to peripheral but not anti-Christian objects. Such a one who becomes truly subjective regarding the peripheral objects of the Christian faith is far more Christian than one who holds a functional position in the Christian Church and who either cannot, will not, or dares not become subjective. It is in such a light that we would pay humble respect to “un-Christian” prophets as Sigmund Freud, Mohandas Gandhi, Martin Buber and a host of others.

Thus, with consideration for what it implies, we could conclude with this statement: the measure of a minister's authority is the measure of his subjectivity.

Signs Of The Times

By Richard Brewer

It is in the arts, rather than in theology or philosophy, that the most faithful portrayals of the human spirit have been most frequently given. The excellent article by Mr. Old in the last issue of the *Seminarian* gave us a splendid insight into the temper of the Reformation as it was expressed in the paintings of Rembrandt. Most of us recognize that the structural and artistic unity of the Gothic Cathedral is a symbolic summation of the religio-political solidarity of the Middle Ages.

The art of the present century provides no less a striking commentary on our own time. Since Freud and the coming of psychoanalysis, the inner depth of the human personality has been once again revealed. The dramas of Ibsen, at the end of the last century, and the tense drawings of Munch shocked the Victorians with their penetration into those levels of irrationality, turmoil, and fear simmering far below the surface consciousness. The coming of World War I shattered idealism, laying bare the destructive, demonic powers of society. In the twenties the Dadaists depicted the ensuing collapse of values in pictures such as the one showing the Mona Lisa upon which someone has scribbled a mustache. Yeats' poem, "The Second Coming", voices the tragic disillusion, and the sense of an impending disaster that characterized the era:

"Things fall apart, the centre cannot hold:
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity."

Picasso, in the advance of World War II, painted his terrifying *Guernica*, after the town of that name had been bombed by the Fascists. So intense is its violence and brutality that Lewis Mumford likens it to "the productions of madness." So distorted are its forms that the human image is all but eradicated. Bits of paper, dismembered limbs, and obscene animals are flung together in the agonized struggle of war. One turns from its senseless bestiality filled with loathing; but not with incredulity, because the work is only a mirror of the actualities of the past two decades.

Many of the most recent artistic expressions are even more frightening, though at first glance they appear to be communicating nothing. One looks in vain for any recognizable shape, however distorted, any semblance of form and harmony. One beholds only a cracked and blistered surface, a dirty smudge, or a few spots suspended aimlessly in space. Man and his works have disappeared completely from the scene. There is only the nameless emptiness of the void, the seared face of a globe from which everything human has been blasted into nothingness.

One can, of course, shrug his shoulders at such representations. He can assign them to personal caprice, to glandular deficiency, or to a general breakdown of esthetic technique. The lament for beauty and order, though threadbare, is nonetheless valid. It would, however, be questionable in the extreme to assume that these productions have no relevance whatever for us at the present time, aside from the question of their artistic merit.

We live in the context of a situation in which man may vanish from the face of this planet. Our scientists have produced a bomb having not twice, or five, or fifty times the power of that dropped on Hiroshima, but *two thousand* times its power. For those under the illusion that such a weapon would not be employed in a major war, one can only reply with a statement made by General Alfred Gruenther a little over a year ago: "If a Third World War comes . . . we must and shall use every weapon in our arsenal." The Great Men rarely if ever explain the reason for this compulsive "must"; the irrational assumption being that we are prepared to kill millions of helpless civilians, and possibly to contaminate the source of life itself with radio-active particles in the atmosphere, all in the name of a chimera.

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ical "freedom" or for the noble purpose of preserving "the American Way of Life." Despite the skillful advertising lavished on this theory, the suspicion remains that we may be gradually assuming the very features of those we despise and fear.

Dadaism and senselessness are the order of the day. We do not know whether to laugh or cry when a major political leader speaks of "unleashing" the forces of Chiang Kai-Shek upon the mainland of China; when those who support co-existence are labeled as subversives and "pinkos"; or when Congress proposes an entire elimination of the non-military assistance from a foreign aid bill. Add to this the bizarre antics of a blues singer, the inflated interest in the trivia emanating from Monaco, and you have a picture in which fantasy and reality are barely distinguishable.

Cosmic powers of evil are sweeping over the earth. We are already in the midst of what Nicholas Berdyaev calls "the long period of godforsakenness." This is no

theory about the future: it is the reality of today.

What does this mean for the Christian faith? Surely we must have something to say of the Christ who has forever broken the force of the evil powers that stride the world. Or shall we concentrate our efforts on pious homilies about the liquor problem, the gambling menace, and the whole score of other peripheral matters? Is the Church becoming such a comfort station that it dare not question the ways of the "power elite" from whom our whole culture is increasingly taking its cues?

We cannot afford to ignore the signs of brutality, irrationality, and meaninglessness that confront us on every side. We must speak with utter conviction of the truth in the midst of this deceit and decay. We must be open to discussion, willing to enter the "dialogue" with the world. We may not be able to stop the headlong journey into chaos, but at least we shall not be accused of sitting idly by while man reduces himself and his world to a handful of cosmic dust.

All And Nothing At All

By Don Rogers

"... to raise up a succession of men . . . who,
with various endowments, suiting them to different stations in the Church of Christ . . ."

(The action takes place in a subway car on a Monday morning. As the play begins a young student enters the car and takes a seat. He remains in this seat while others come and go at each stop. The student overhears the conversations recorded below. The train stops at 212th Street and two distinguished looking men in well worn suits enter and sit down.)

First Man: I liked your article in the *Scholarly Journal*, John. Seems like you're always putting out a new book or writing another article. I don't see how you find the time!

Second Man: I don't find it, Fred, I have to make it. In order to keep up with everything in my field and keep producing in my own research activity I have to scrounge every minute I can get. But it's worth the effort. I don't feel I can keep a healthy mind if I'm not working on some contribution to learning.

First Man: I feel the same way. I've got to keep producing to stay alive. But I've been thinking about changing my slant a little. Somebody has to keep the field

up to date, but also somebody had better be communicating the basic material to the next generation in a way that is as interesting as it is intellectually sound—or else nobody is going to be reading all the articles we're writing. I've been thinking that somebody should be contributing "learners" to the field of learning.

Second Man: I wouldn't worry too much about that, Fred. After all we work with adults. At our level it's not "how well you can teach" that matters nearly as much as "what you know".

(The train stops at 175th Street. The men leave still talking. The student remains—thinking. Two young women enter and take the seat vacated by the men.)

First Woman: I don't think I've been this frightened about a new job since I began teaching ten years ago. I'm sure these kids are going to make me look like an imbecile.

Second Woman: Everybody feels this way when they come to our school. On my first day at dear old Science High School I was just certain that these prodigies would ask me questions I couldn't begin to answer. I was right. They did, and they still do.

*Editor's Note:

In case you didn't notice, this is a quotation from the "Design of the Seminary" on page 13 of the current catalogue.

First Woman: Well, what on earth can you do when they know more about something than you do?

Second Woman: It's really not a problem. They don't expect us to know everything there is to know, but they do expect us to know where they can find information and what would be the best way to find the answers. It took me awhile to realize that I wasn't hired because somebody thought I was an outstanding research chemist, but because the administration thought I was a good chemistry teacher. We are supposed to be experts in how to teach chemistry in efficient, orderly, inspiring ways.

First Woman: I feel better. I know I'm no walking encyclopedia. I do think I can show students where the encyclopedias are and encourage them to dig for knowledge.

(The train stops at 150th Street. The women leave still talking. The student remains—thinking. Two clergymen enter and take the seat vacated by the women.)

First Cleric: If I didn't know you better I'd never guess this is your day off. That's a pretty full brief case you're carrying.

Second Cleric: Don't be fooled by appearances. A big part of that case is filled with my lunch. It takes so long to get through the seminary cafeteria line that I've been bringing my own lunch. Saves lots of time.

First Cleric: I didn't know you were working at the seminary.

Second Cleric: I'm just taking a couple of courses. I really don't feel like I've had enough background in psychology to do all the counseling I've had to do. And I find that an exegesis course keeps my sermon work on a higher intellectual level.

First Cleric: Well, I admire your ambition. I almost decided to start taking some courses on my day off too, but my wife talked me out of it. I didn't know what to do about our youth department. Felt like I should know more in that area, as well as in a dozen other areas. But she clamped me down. She said I was going to have to get used to being less than an expert in some fields. She said, "You let Albert Schweitzer be the genius and you just be an available pastor."

Second Cleric: In a way you're right, but I feel if something is worth doing at all it's worth doing well.

(The train stops at 102nd Street and the two clergymen leave still talking. The student follows but trips at the door and spills the contents of his brief case on the platform. He picks up his books—*A Plan for Successful Preaching*; *The Art of Good Teaching*; *The Minister as a Qualified Counsellor*; *You and Good Church Administration*; *The Way to a Comprehensive Knowledge of Scholarship in Biblical, Historical, Theological, Ethical and Contemporary Sociological-Political Studies* (a large book); *You Can Run Your Religious Education Program Right*; *A Guide to Better Church Music*; and *How to Live With Your Ulcer*. (His other books for the term are in his room.) He goes up the stairs—thinking.
Curtain

I Love Peggy

A Sermon On Amos 5: 18-24

By Charles Kellogg

There is always a girl named Peggy. She may turn up at a high school dance, at a pingpong table in the Y.W.C.A., at the cosmetics counter of Woolworth's Five and Dime. She may even turn up at your own dinner table, in which case you will be a little bit happy, a little bit baffled, yet frightfully proud that she is yours. All these Peggies! It's such a temptation to lump them all together into one great composite Peggy, and say, "Here, Peggy. Here's the Gospel." Now, maybe you really do know what the Gospel is. But do you know what Peggy is?

To begin with, Peggy is a Lansing. Which doesn't mean much because both Mr. and Mrs. Lansing hate cream on their cereal, and Peggy loves it. As a matter of fact, the Lansings have a family joke about cereal and cream. It's not so much of a joke as it is a kind of improvised dialogue or pantomime. Peggy will ask Daddy to pass the cream, and Daddy will smile and wink at Mother. Then Mother will wink at Peggy and say something ridiculous about the weather, which Daddy pretends not to hear, and Peggy repeats it to him. They go on in this fashion until finally Peggy gets up

to fetch the cream for herself, pretending that she is raging with anger. As if to spite them all, she pours it into her bowl until the cereal fairly swims, and gives what may be left in the pitcher to their dog, a splendid little chap named Truett. One day Pastor Rechtswebel of the First Church of Moses paid a visit to them. Peggy quite innocently told him about their breakfast joke, and he suggested that they might better employ the time in morning devotions. Truett bit him on the ankle. Splendid little chap, that Truett. He deserves an extra allowance of cream.

You may fairly well ask, what has all this to do with Amos? It must have something to do with Amos, because after all, the minister just read a passage from Amos, and after all . . . why should he be any different than anyone else? We want to know when Amos was born, what it was like in Tekoa during the Divided Kingdom, how did Sycamore trees ever get to the top of the Mountain of Judah, and who put the overalls in Mrs. Murphy's *gimel*? These are profitable questions, and for their solution, I refer you to any good commentary. For my part, I will call your attention to just two points in the passage from Amos. The first is that fanatic cults, such as those that longed for the Day of Yahweh, are still with us today. You have already met Pastor Rechtswebel of the First Presbyterian Church of Moses. And the second point is that Amos' demand for judgment among men, which means brotherliness, and for righteousness between men, which means charity, is still today a valid message which needs renewed stress. These two points from Amos will lead into a third point concerning Christian evangelism, and the relationship of the ministry to Peggy Lansing. We shall even try to make friends with Truett.

The very first time that Pastor Rechtswebel laid his eyes on Miss Peggy Lansing, he wanted to save her. The circumstances were these. Peggy had a naive habit of sitting on the picket fence before her house, and each evening she would strum her cheap guitar and sing wailing hill-billy tunes to the trees. Strange lyrics about cowboy lovers, wild horses, and little children that die when the autumn leaves begin to fall. The songs meant nothing to Rechtswebel. He knew nothing about train robberies, jail cells, or the fantastically haunting love-dreams of an adolescent. Such things are degenerate to Rechtswebel, the marks of a distracted humanity, the slithering trail which the serpent leaves as it follows unerringly upon the track of man. "Ah," thought Rechtswebel, "I must do something to her. She must be removed from this picket fence!"

And from that day forward he observed her as a jealous man observes the movements of his beloved. Through the lace curtains of his parlor window he watched her walking home from school, watched to see the manner of her greeting to the newsboy, watched to count the number of her friends and record their names. Somewhere he knew that there was a door, a gate and a path to lead him into the presence of her quivering soul. But where, Lord, and when!? At night, in his

bed, there was no rest. Weeks of tossing and turning, embraced in the delicious agony of missionary zeal, while before his dozing mind swept untold miles of white picket fence. Mrs. Rechtswebel dutifully prepared tens of glasses of hot milk, but no avail. "She has to be saved," he told himself. "She has to be saved," he told the Lord. "It's got to be done," he told his wife. "But what is it that has to be done?" his wife begged. "That girl must be pulled from her picket fence and taken to Christ!"

"But perhaps," his wife ventured to say, biting at her lip in bewilderment, "But perhaps Jesus is on the fence beside her."

Impossible!" Rechtswebel cried. "Why, that would leave me with nothing to do!"

Rechtswebel dreams and waits. Someday the apple will drop, and then . . . then he may bite into it. He went to visit the Lansings, but the call was a dismal failure. The child did nothing except laugh, and tell some ridiculous anecdote about breakfast. And the confounded dog had nipped him on the ankle. What was its name? Suet! Suet should be reported and placed in the pound. But no, better leave Suet alone. Put him in the pound and she would use it as material for another pagan love-song. He could wait, and he could dream. And if, perchance, the apple should never fall? Well, that would be the will of God. A disappointment of course, but . . . the will of God.

And just what is the will of God? Is it, as Pastor Rechtswebel supposes, a kind of salvation busy-ness on behalf of all others? A concerted effort to remove all others from where they stand to where we stand? Look at Rechtswebel! He's determined that Peggy Lansing shall come down from her picket fence. He has in mind for her a Day of Decision, a cultic day not unlike that holy Day of Jehovah which Amos so roundly cursed. On Peggy's day she will be patronized with mellifluous platitudes, cleverly couched in a teen-ager's jargon; she who sings sad melodies to the trees will be whipped into a state of orgiastic hysteria; she will be given a candle to hold, a Bible to wave, a song of blood and war to sing. And while her unsophisticated mind—a mind that should be respected, and not manipulated!—while her unsophisticated mind reels under the impact, suddenly there will be thrust into her hand a little white card, to be signed and brought forward to the Communion Table. And there it will rest, the little white card that says "Peggy Lansing." Mixed in and messed in, shuffled and lost, with a hundred other white cards. Pastor Rechtswebel will pronounce the malediction. and Peggy X will go out onto the street; wandering aimlessly beneath a quilted sun that turns all brightness to shadow. The trees will miss her. The picket fence has lost her. And Peggy will cry, because now she is lonely.

That is the cultic ritual. And God says, "I hate, I despise your feast days . . . Though you offer me burnt-offering, I will not accept them. But let judgment (brotherliness) and righteousness (charity) run down

ONE SIMPLE SONG

*I would gladly trade the things
For which I've labored long,
If I could have the magic mind
To make one simple song.*

*A life will be forgotten fast,
As dust returns to dust;
But could I leave a living song
I'd ask no other trust.*

*And at my death I would not have
A chime or bell to ring;
But let me make a simple song,
And let the people sing.*

JRB

as waters and as a never-failing stream!" God does not condemn the cultic ritual merely because it is a ritual. He condemns it because it is a substitute for brotherliness and charity. It is form without substance, frenzy without compassion. It is an escape from the duty to love. Quite a common escape. It has been said of Karl Marx that he sympathized more and loved less than any other man in history. One sometimes wonders if the same charge might not be made against Martin Luther, stepping heartlessly upon the Peasant Revolt in Southern Germany, 1521. Was this really done to the greater glory of God? The same God who cries for charity?

Just a few weeks ago I received a letter from a very dear friend, a graduate of Princeton seminary who now serves a large church on the Pacific Coast. The letter had been written, as it said, while flying 3,000 feet over the middle West, en route to Pittsburgh. My friend was caught up in an excited emotion. The very first sentence read, "This may be Pentecost!" Exclamation point. Then he tried to outline the thoughts which had captured him during the past six months, thoughts of a glorious spiritual revival, originating in his church and radiating out to the four corners of the winds. It would all be accomplished through the establishment of prayer cells within the congregation. Cells for young people, cells for old people, cells for insurance brokers and used-car dealers. Sam was terribly pleased with the vision, and terribly pleased with his ministry. So much so that I thought the letter almost ecstatic. The first sentence read, "This may be Pentecost!" But the last two sentences read, "I am frightened for myself. Because I don't really feel much love for my people out here." No love? Well, Sam, if there's no love, how in tarnation is there going to be a Pentecost? You can't explode Pentecost by merely pushing a plunger marked prayer! No more can you form a Christian by passing out white cards. No more than you can open a rosebud by beating it over the head with a trowel.

How, then, is it possible for us to save Peggy Lansing,

to convert her? The answer is that we can't do it! Only Jesus Christ can save. That is a hard lesson for the Christian evangelist to learn. We are all of us inclined to moan, as did Pastor Rechtswebel, that if it is Jesus Christ who saves, then we are left with nothing to do. But Jesus warned that his yoke would be light. His yoke, and the yoke which he would place upon us, is simply to love, to show charity to one another. Embrace Peggy in this kind of love, and Jesus Christ may come to her.

You don't have to *do* something to Peggy, You don't have to make her go somewhere, away from her sad songs, her trees, and her picket fence. Did Jesus make you go somewhere before you were saved? Did you personally have to hold a candle, sign a little white card, drop it on the Communion Table? Was the world holy when Jesus came to it the first time? And do you think it will be holy, or have to be holy, when He comes to it again?

Here is what you may do for Peggy. Live with her. On the picket fence, if that's where she is accustomed to be. Be with her there, and tell her of the things of Christ. Only for heaven's sake, tell her in words that she can understand and appreciate, always remembering that she is a particular Peggy who likes cream on her oatmeal, who jokes at the breakfast table instead of reading Deuteronomy, and who has a dog named Truett. A really splendid little chap.

The Madding Crowd

By William Doorly

*The scientists,
who having eyes, see not,
miss God in the butterfly
and seek to see His face
by viewing His shadow
in a microscope;
The skeptics,
with their powder, stored
and stale,
load and blast—
and with a noise that lifts both
men and beasts
from off the ground,
heave pellets at the mountain of truth;
The agnostic,
who reads a book that isn't there,
proclaims with knowledge
he does not have,
"You cannot know."
The atheist,
standing in the presence of God
informs Him that He cannot be.*

EDITORIAL:

Sometimes I think this campus needs a real clown almost as much as a chapel! Few things could do us so much good as an occasional laugh at ourselves. One would think that the freedom with which we are blessed would include the freedom from everlasting long faces. Laughter, after all, is one of our God given characteristics. Christopher Fry, in his play *The Lady's Not For Burning*, had a character who suggested that the people around him were taking everything too seriously. His appeal was, "Let us laugh . . . for the reason of laughter, since it is surely the surest touch of genius in creation." How many of us would have thought of it, if we had been making man? Would we have included the pressure-release of laughter to counterbalance man's greeds, his concern for himself, his tendency to be self-righteous and "serious"? Fry adds, "That same laughter . . . is an irrelevancy which almost amounts to revelation."

One of the things that ought to make us split our well-fed sides is the continual concern on this campus over the fact that everybody is not exactly the same. We hear, but rarely in print or in public, discussion of different groups and "sects" around our greensward. Those discussions often include precise labelling and students are arranged as to their theological positions, native geography or their style of preaching, and then either lauded or left as they measure up to the standards of the particular compiler.

As one poor fool who has been around long enough to begin to be disgusted with such goings on I am moved to urge any reader of this column to think twice about such analytical activity. Oh, I'm not above the temptation to do it myself. Even among the fellowship of fools there is a tendency to compare, and to reject some because they do not hold their baubles properly or because they prefer another kind of court.

But what is the end of a jester's endeavor? Merriment and the spreading of joy. Some clowns may have to memorize their madrigals, others may be able to create couplets on the spot. What matter, if their sport achieves their goal?

So why with the Christian effort to spread the love and the Gospel of Christ must it matter greatly if the mode of ministering takes different forms for different groups? It is unfortunate that all Christians do not have some tangible reminder of this truth. The jesters were lucky; they wore a costume of motley which was not all made of the same material, but which provided them with a good uniform. In fact, the quality of the cloth and the necessity of clothing themselves in patches of many different colors may have served to keep them in mind of the humility of their position. It's too bad that clerical vestments can't have the same use. They should, of course, but how many of us are thinking of that as we order our pulpit robes before graduation?

The man who believes that this community will be better when all in it are more alike may be aiming at the wrong thing. True, we might be improved if we spent less time worrying about differences, but the idealistic goal of similarity is not far from the attitude that we could make this place perfect. But this school is not, nor will it ever be, the kingdom of God! It is a seminary where we prepare for a ministry in Christ's Church, so that when His kingdom comes He may find that Church faithful to Him.

The ability to create a community where identity rules demands a sorcery which even a master clown could not conjure. Let us not attempt it, thinking that if we could say, "We are all alike," we would be wise. Let us say rather, "We are all fools; wisdom is of God and kings. Grant that some of it may be imparted to us."

Jester

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The Authority of the Bible

By Ganse Little, Jr.

Having been told that a Presbyterian, whenever he opens his mouth, can be justified in doing so, only if he has a proposition to establish, I therefore am obedient to my calling, and swiftly submit the following thesis for consideration—that is, that the doctrine of Holy Scripture, like the allied doctrines of the sacraments and the Church must be grounded on the unique union of God and man in Christ. In saying this, I say, in short, that the only logic which can be used in dogmatics and in examining the authority of the Bible must derive from the nature of Christ, himself. For the purposes of continuity and simplicity, then, I shall base my remarks on Holy Scripture firmly upon the unique nature of this union of God and man in Christ, and shall refer to this union throughout as hypostatic union.

I'm sure you all know that the term, hypostatic union, finds currency in theological nomenclature today as a derivative of the Christological and Trinitarian creedal formulations of the early councils of the Church. Most simply, hypostatic union is the dogmatic way of expressing the *ho logos egeneto sarx*—the word become flesh. That is to say, in Jesus Christ, two natures were joined in one person, in such a way, that 1.) there was no impairing of the deity or humanity of Christ in the union, and 2.) neither nature was separated from or confused with the other. This means that in the incarnation of Jesus Christ, we were not confronted with a mixture of two natures coalescing into a synthetic third, nor are we able to tear apart the humanity and deity of Christ. Thus, I believe it becomes quite evident (at least, it certainly does to me the more I try to conceptualize this mystery) that hypostatic union is not something that can be *known*, in the sense that knowledge is human achievement, but only can be acknowledged in wonderment. And as hypostatic union itself is an unconditional and unqualified act of

God, so is the acknowledgement and understanding on our part of this union.

Now, you're probably wondering how all this confusion of tongues could possibly have anything to do with Biblical criticism and the authority of the Bible. I contend it has a great deal to do with it. Remember, my proposition is that the doctrine of Holy Scripture is grounded on the unique union of God and man in Christ. Thus, to me, the relationship of the word made flesh to the word made Scripture reveals the mystery of the incarnation. Similarly, the relation of the word of God to the word of man in Scripture can only be stated analogously to the primary relation of God to man in the incarnation. The word of God has assumed the fallen human language of Scripture just as God in Christ has assumed the fallen human flesh of Mary. The relationship between fallen human language and the word of God parallels the hypostatic union of God and man in Christ. As there is no separation, so there is no confusion, and it is imperative that we avoid a simple identification of the word of man with the word of God. Therefore, just as we do not know Christ other than *in* the flesh, so we quite positively do not know him *after* the flesh.

In Holy Scripture we are confronted with the mystery, not that the flesh is made word, but that the word is made flesh. The New Testament does not explain how the word became flesh, but simply states that it happened. In the eighth chapter of John, at the 43rd verse, Jesus says "why do you not understand my speech, even because you cannot hear my word!" The Greek words used for "speech" and "word", in this context, are *lalia* and *logos* respectively. The *lalia* is sinful human language, the *logos* is the eternal word of God. And in the revealed written word of God, as we have it in our canon, the *logos* became *lalia*. In this union of *logos* and *lalia* in Holy Scripture, there is

no diminishing of the *logos* and no diminishing of the *lalia*. Thus, what is revealed in Holy Scripture, and the manner in which we are confronted by it are inseparable. The apostolate is a *fact* which arose in encounter with Christ. The power of true Biblical witnessing does not reside in the witnessing itself, but in him who is witnessed. As the New Testament bears witness to Christ through the Spirit, Holy Scripture becomes part of the one whole fact of Christ, even as it necessarily remains separate from him. The *logos* and the *lalia* come together in a unity which parallels the union of God and man in Christ.

God must reveal himself in terms of what he is not in order to be *revealed*. Thus God reveals himself to man in man. A hypostatic union obtains between God's godly language and man's creaturely language, between the *logos* and the *lalia*. Thus, as I see it, one of the most damaging heresies perpetrated upon the doctrine of Holy Scripture throughout the ages is that of the total verbal inspiration of the written word of God and the inerrancy of the Scriptures. As we know, this position has found a great following among present day biblical literalists and fundamentalists. In my humble opinion, those who hold to the inerrancy of the Scripture do docetic violence to the humanity of Christ in destroying the polarity in hypostatic union. As the divine *logos* clothes itself in the *lalia*, and cannot be heard without the *lalia* ("why do you not understand my speech, even because you cannot hear my word") to affirm the inerrancy of the Scriptures is to stray away from the *lalia* (the sinful, fallible word of man) in order to get to the *logos*. In so far as Scripture is *lalia*, we direct criticism toward it; in so far as it is *logos*, the criticism is directed toward us. But to deny the *lalia*, the human character of the Bible, and thereby historical criticism, is to fabricate a word that did not become flesh, and to refuse to accept truth in the form of personal being and historical event.

The question at stake is: when the word became flesh did it become bone of our bone and flesh of our flesh, or did it assume some docetic, pure, immortal humanity? If it became flesh of our flesh, then, by divine act, it has become involved in the limitations of human communication, and must be subjected to the best methods of criticism. Since the critic can address himself only to the human mode in which the divine message is presented, the results of Biblical criticism will affect only our views concerning the history of God's communicating his message, not the message itself. Faith, will then be interested in the facts of the historical process through which the Bible came into being. If, however, in Holy Scripture, the word does not become flesh of our flesh, which is the inevitable presupposition of the champion of Biblical inerrancy, then we no longer have truth in the form of personal being, but rather have it in the nebulous undefined form of pure being. The incarnation is vitiated, Christ and the Bible are de-humanized, and we are left with an outright docetic doctrine of Holy Scripture. He who holds to Biblical inerrancy commits the same heresy with Holy Scripture as the Roman Catholic does in the mass, where the human elements of bread and wine are transformed into the actual body and blood of Christ. In

the case of Holy Scripture, the written word of God is transubstantiated into a mystical, timeless, rarified truth. Likewise, a valid analogy, I believe, can be drawn between the exponent of Biblical inerrancy and the Roman Catholic who authoritatively argues the immaculate conception of the Virgin Mary. We believe that Christ was free from sin, but that he was born of sinful flesh. The Roman Church protests, and dogmatizes that Mary, herself, was conceived immaculately, out of sin. An inerrant doctrine of Holy Scripture would have the *lalia*, into which the *logos* enters, conceived immaculately.

I cannot resist, in closing, from making one more observation which I'm afraid may further distress some of my more conservative brethren. It is of signal interest to me to note that on the contemporary theological scene, two widely separated tributaries flow along the ground of Biblical criticism into one stream which carries away with it the unity of the divine and the human in Holy Scripture. It is curious to me how both the monolithic rationality of the fundamentalist and the existential presuppositions of the extreme school of Biblical criticism, following Rudolph Bultmann, rest upon the same docetic heresy of denying truth in the form of personal being, of de-humanizing the gospel, and of transforming Holy Scripture into timeless, immaculate verities. Emil Brunner has said, the crucial cause of offence is the God who speaks with us. Perhaps, it is that offence with which we ultimately have to do.

When someone compliments you on a sermon, just remember that the text didn't originate with you!

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The Christian Ministry And Our Time

Books On The Ministry *

In recent weeks a group of students have participated in exploring recent literature concerned with the nature of the Christian ministry. This group project was initiated because of the many symptoms observable in the life and work of the church which point to a changing and enriched concept of the Christian ministry in our time. The following reviews are intended to inspire the reader to read this growing body of literature for himself, and to help him appreciate some major implications for our experiencing a growing fullness of life in Christ together.

H. Richard Niebuhr, *The Purpose of the Church and its Ministry*. New York: Harper, 1956.

Dr. Niebuhr posits the church as a frame of reference for considering any conception of the ministry and the purpose of the theological school. The church then is "the proper context for all theological education". The best description of the church's ultimate end is "the increase among men of the love of God and neighbor." Since the theological school is the intellectual center of the church's life, the ultimate aim of the church must be taken into consideration in the formulation of any statement of purpose for a theological school or the structuring of its curriculum.

Our present day theological school has lacked any controlling idea, despite the injections of innovations which have been added only piecemeal, each with its own justification and theology. Despite signs of new concern and vitality there is no distinguishable pattern in evidence.

Dr. Niebuhr poses as a re-directing and re-defining solution that theological schools begin serious thinking directed toward God and man-before-God. These are the objects of theological study and at the same time the encountered subjects of love. Thus pure intellect is not to be an autonomous entity but a correlative in the love of being. All reflection and criticism should be brought to bear on the disciplines concerning God and man; i. e. worship, preaching, teaching, the cure of souls, etc. There is room for no unrelated objects of study, but only for related subjects for self-understanding. "A theological school, then, is that center of the church's intellectual activity where such insight into the meaning and relations of all the church's activities is sought and communicated."

Adolph W. Kunen

T. W. Manson, *The Church's Ministry*. Philadelphia: The Westminster Press, 1948.

Professor Manson's book is a clear and cogent setting forth of the "evangelical" view of the Church and its ministry. He seeks to answer the "Catholic" view of these matters, especially as expressed in the book entitled *The Apostolic Ministry* by Dr. K. E. Kirk, Bishop of Oxford.

Both views have their contributions to make, says the author, but perhaps they will never be completely reconciled. In general, the "Catholic" view sees the Church divinely constituted with a particular order of ministers while the "evangelical" view sees the Church as an apostolic fellowship of followers of Christ, in which all believers in him are called to be priests. Dr. Manson's work is particularly significant as it points up the differences of convictions between these two poles of Protestantism, which poles otherwise share much in common. His study is grounded firmly in theology and church history and will give constructive help to those who seek a firm theological basis for church union.

Professor Manson clearly shows that in order to have an adequate conception of the ministry, we must first have an adequate conception of the Church. The Church, he says, "is the continuation of the Messianic ministry . . . we see a ministry whose norm is the ministry of Jesus." In sharp contrast, the author emphasizes that it is the Church which is apostolic rather than the ministry. And thus he concludes that "the ministry of the Word is the business of the whole community . . . any member can take part in it."

For each of us, Dr. Manson concludes that either the question of the ministry is irrelevant and the Christian society can do its work without the ministry or that both of these conceptions of the ministry embody some basic truth. He sees this latter view as the only tolerable answer, and thus comes the worth of his book—a constructive, critical, and basic study of these two concepts of the ministry.

Merle W. Leak

George J. Jeffrey, *This Grace Wherein We Stand*. London: Hodder and Stoughton, 1949.

This Grace Wherein We Stand, was first presented by its author, Dr. George Johnstone Jeffrey as the Warrack Lectures delivered to the ministerial students of New College, Edinburgh and St. Mary's College, St. Andrews, in the spring of 1948.

The subject with which the lectures deal is preaching. Dr. Jeffrey's purpose in presenting these lectures is to guide younger ministers in this the most basic role of the ministry and to give his hearers a clear and concise dis-

Editor's Note:

*The Seminarian is indebted to Ed York for encouraging and collecting these book reviews dealing with the subject of the ministry.

tillation of the insights which he has gained from his own broad experience as a preacher.

The title itself indicates the main concept which threads the chapters together and remains throughout the all-embracing and over-arching theme. It is the grace of God wherein we stand at His choosing which is responsible for all we are and do as ministers and preachers; calling, inspiring, directing, fulfilling even when we do not always see the evidence in bold relief. Even when we attempt our best and miserably fail, it is His grace which sustains and supports even our weakest testimony, for He who calls His own to His Service is He who also says, "... I am watching over my word to perform it." (Jer. 1:12)

In depicting the preaching of the word as our perennial theme, Dr. Jeffrey describes those days when preachers know the memorable rapture of the sublime miracle in preaching when we are used of God to the uttermost and, on the other hand, the adverse experience when the heavens are like brass. Jeffrey attributes the greatest cause of this latter occurrence to our own shameful unpreparedness. Preparedness demands spiritual consecration, daily discipline, and real labor. There are four aspects of our vocation which should certainly fan the holy flame which we have been called to bear; namely, the greatness of the Gospel itself and sustained belief in it, the desperate challenge of this world, man's utter failure to work out his own salvation, and the unchanging Christ in a changing world.

There are also unfathomable resources available to us principally in the Bible and likewise in the hearts of those committed to our pastoral care and the depths of our own hearts.

Dr. Jeffrey treats the "travail of preparation" and the "ordeal" of preaching itself honestly and with reality which comes from personal experience and gives concrete advice regarding specific matters, such as, Sunday morning personal habits, methods of sermon delivery, devotional life and discipline, and the effect of our character on our ministry and our ministry on our character.

By way of general criticism, I feel that, despite his basic concept of standing in grace, Jeffrey all too often loses his balance and over stresses what seem to be self-directed and self-sufficient technicalities. Necessary though disciplines in the ministry certainly are, Jeffrey's treatment suggests a faint note of professionalism. He would say that at our best God uses us to the uttermost, but I wonder whether or not he would concur with Donald G. Miller, who, in his book, *Fire in Thy Mouth*, proposes that it is Christ himself who is the preacher revealing himself in his word through earthen vessels. At times, the grace whereof Jeffrey speaks tends to become an abstraction and not the living action of the gracious person of God. Perhaps something of what I mean may be gathered from the observation of several statements which Jeffrey makes, not typical of him but nonetheless evident. "What he (Christ) did leave were certain eternal principals illuminating the spirit and understanding, entrusting the application of them to the consensus of Christian conscience and intelligence." (p. 19) or again, "In no other calling is a man so utterly his own master as in ours." (p. 24) At times, it

almost appears from his writing as if Christ were dead, having left us only principles and not himself, living and working through the power of the Holy Spirit.

Although he says little that has not already been said by others and is occasionally repetitions, his lectures are a good personal testimony of his convictions and a clearly expressed guide to the resources of our calling.

David C. Rightor

Richard C. Hoefler, "Some Social, Educational, and Religious Experiences Affecting the Call to the Ministry as Represented by the Experiences of One Hundred Students of Princeton Seminary." Unpublished Master of Theology thesis, Princeton Theological Seminary, 1954.

In 1954 Richard Hoefler interviewed one hundred students at Princeton Seminary to discover varying experiences influencing their call to the ministry. Information was gathered by personal interviews and was recorded in five-paged questionnaires. Some general information, a sketch of family background, a record of pre-college and college experiences, and some impressions concerning each man's call into the ministry were skillfully studied. This data was presented in forty-five tables and was sensitively interpreted.

Some of Hoefler's most important conclusions follow. The age for decision for the greatest number was from sixteen to eighteen. Four out of every five felt that college had changed their religious thinking. Ninety-six percent believed that individuals are called into the ministry. Three out of every four said this call was realized gradually. Although there was great difficulty and great variety in defining or attempting to define this calling, two main qualities seemed to be recognized: (1) a mystical unexplainable inner feeling or realization; and (2) an outward evaluation of one's own capabilities and a desire for the work of ministering to people. The combination of these two qualities gave certainty and a conviction of God's will in their giving their lives entirely to his service. A most interesting discovery was that five of every six interviewed said that the Sunday school had a negative effect on their religious thinking.

It is this reviewer's contention that the above analysis of formative experiences of the church's potential leadership offers highly important implications for evaluating the life and work of the church in the last two decades and for improving the church's thinking and program. This study revealed the best quality of the popular thinking permeating the church.

Edwin York

Randolph C. Chalmers, ed., *The Minister's Handbook*. Toronto: United Church Publishing House, 1952.

The Minister's Handbook was prepared by the Commission on Christian Faith of the United Church of Canada to be a guide for the local minister in practical theology and practical work. Its chapters, written by seventeen active ministers, comprise a file of helpful suggestions in practically every sphere of church activity. While it is true that some of the content applies specifically to min-

isters of the United Church, most of it is applicable to every minister. However, even such specific content is worthy of general study in so far as it provides an insight into the problems and victories of a thriving example of church union.

Every theological student will be deepened by the discussions of the minister's devotional and intellectual life. We need to be gripped by the minister's role as prophet, teacher, and evangelist. These and other aspects are treated extensively, yet in a realistic way which was born of experience.

Roger MacClement Freeman

Murray H. Leiffer, *The Layman Looks at the Minister*. New York: Abingdon-Cokesbury Press, 1947.

Mr. Leiffer presents results of a 1947 public opinion poll of about 1500 American Methodists. Seventy-one questions were asked, each beginning, "How acceptable will a minister be in your church if . . .", and each rated from "very much desire this" to "this would disqualify," in order to record both intensity of feeling and numerical popularity for each option. Questions ranged from, "if he is not effective in winning decisions for Christ" to "if he has bad breath or noticeable body odor." (Bad breath was the more objectionable!) A two-page forward and an eight-page table Appendix include everything found in the body of the book.

According to the poll, the worst faults Methodist ministers can have are to be pessimistic, untidy, or lax in meeting financial obligations; the most popular things he can do are cooperate with other churches, stress loyalty to Methodism, and preach against liquor and for equality.

The book implies what its Forward denies: that the layman (consumer) knows best with what kind of product the seminaries should supply him. The choice of questions and the distribution of responses indicate distressing shallowness in the popular conception of the Christian minister.

Edward M. Snyder

Elmer F. Ansley, *Pastors Are Teachers*. Philadelphia: The Christian Education Press, 1953.

Pastors Are Teachers, a mimeographed shortened version of Elmer F. Ansley's doctoral dissertation in philosophy at Yale University, is an historical and contemporary study of the work of Christian education among parish ministers in the Evangelical and Reformed Church. The sections of statistical tables and detailed analysis are omitted.

Being convinced that "upon the effectiveness of the pastor's work Christian education will stand or fall," Dr. Ansley traces the history of Christian education in the E&R Church. The second section discusses contemporary pastor-teachers, based on a report-form completed by 200 of the 1800 ministers of the denomination.

Analyzed honestly, the results of the questionnaire indicate that there is fuzzy thinking by most parish ministers about what Christian education is. Since there is no distinction from preaching, worship, and evangelism, it is "flattened into meaninglessness" and there appears to

be little "imagineering." However, no specific suggestions are made for improvements.

In actual practice, the study shows, varied seminary training and theological positions make little difference. The emotions seemed to be tied up more closely to ideational rather than operational aspects of Christian education. In the type of catechetical instruction now given, the author sees roots of difficulties in youth work in many churches.

Although concerned with the E&R Church, this study would probably find numerous parallels in other denominations; so the author's cautions and challenges are widely applicable.

Norma Jean Sullivan

Gilbert L. Guffin, *The Calling of God*. Westwood, New Jersey: Revell Company, 1951.

The Calling of God is a stimulating and challenging book dealing with the Christian minister and his office. Dr. Guffin, President of Eastern Baptist Seminary, wrote this book with the prayerful hope that it may be used to encourage, challenge, and strengthen the Christian ministry in this day. The author entertains the conviction that ministers are more responsible for the spiritual well-being of the world than any other group or class.

President Guffin holds up lofty ideals for the ministry. He bases his argument and challenge on the Bible, in the light of history, with a view to the needs of today. As Dr. Blackwood suggests in the introduction, "unlike other idealists, Dr. Guffin concerns himself with ways and means." The author continually stresses the importance of scholarship and spiritual preparation in the making of a minister and also gives basic methods of doing God's work. "Himself a conservative in doctrine, he welcomes the contribution of psychology, sociology, and anything else that makes the pastor aware of human needs, and able to meet them well."

Every pastor or prospective pastor could well use this little book, 128 pages, as a standard to test his own "ideals" and "practices".

This book is not so idealistic that it fails to mention the real heart-aches and hardships of the "servant of Christ", and from this standpoint it is a very good book to place in the hands of one who is considering full time Christian service.

Donn Moomaw

John R. Spann, ed., *The Ministry*. New York: Abingdon-Cokesbury Press, 1949.

This one-volume library is the result of the twenty-ninth symposium of the Evanston, Illinois, Annual Conference on Ministerial Training. Because the requirements of the Christian Ministry today are more varied and exacting than at any time previous, the need was seen for a detailed treatment of every phase of the minister's life, work, and office. Each element is given microscopic consideration by specialists in their field. Henry Sloane Coffin writes on the minister's Call; Ralph W. Sockman on the minister as Preacher; Otis R. Rice writes concerning Counselling, and a good Quaker, Dr. Elton Trueblood, on the minister's Study. There are a

host of other specialists who deal with such present-day problems as the minister's public relations, his health, his ethics, and his home, plus many more. It is well worth reading.

This book, dealing with the problems of the ministry, treats the minister first of all as a person. People today who think of the minister as a specialist in a dozen different areas tend to forget this. They think of him in terms of the solemn impression which he makes on Sunday morning or the sweetness and light which he radiates as he shakes hands at the door. They think of him as the one who should be the administrator of all church functions and matters of finance. In short, they think of the whole church in terms of him and figure that if they do him the courtesy of coming to attend his services on Sunday morning and listening to (or sleeping through) his sermon, that they are loyal church members (or fans).

But how does a person, sitting in the congregation Sunday after Sunday, come not only to respect the minister for his position, but to love him as a person as well? A. Frank Smith in his summary of the minister's public

relations says, "It is a combination of diplomacy, sensitivity to the atmosphere of the moment or the occasion, interest, thoughtfulness, sincerity, and above all, brotherly kindness." From the minister's vantage point of knowing his people, he should be able to acquire this sensitivity which will allow him to get next to his people as a true man of God. Any minister must realize that although his personality may be the finest and that he may be able to preach dynamically and get along with his people, it is not enough. His people are looking for an awareness of God in the minister as they talk to him. If they see it, they will gladly follow any leads which they might pick up from him; but if they don't, they will lose respect for him as their minister. What happens in personal contact is all-important, both for the parishioner and for the pastor. He must be open enough to give himself, and disciplined enough to know when to refrain.

Space does not permit further discussion of its contents, but the little volume on *THE MINISTRY* would be well worth the few hours reading, and a clear picture of the person and work of the minister is well portrayed.

Charles Harris

What About the Gospel Teams?

By Dick Kirk

During the two or three years previous to the current one, a whirlwind of controversy raged on our campus around the subject of the gospel teams. Though foreign to this year's juniors and some graduate students, there are many students who have vivid memories of this lively disputation. It was the subject and object of many informal bull sessions; hours of discussion were devoted to it in student council meetings; and last year it was the inspiration for an unprecedented "town meeting" open to the entire student body. In both the student council meetings and the "town meeting", the debate was subsumed under the more general subject of "Evangelism". But any discussion of this theme invariably and rapidly drifted to the more tangible issue of the gospel teams.

It is not the intention of this writing to rekindle an inferno of contention but rather, in retrospect, and with the perspective of a little history, to comment on the gospel teams in light of the controversy. This will include not only an answer to the major criticisms as such, but also an evaluation of their influence, if any, on the gospel teams this year.

The impression that the more vocal critics held of a Gospel Team's typical weekend visit to a church indicated among other things that they possessed a lively imagination. According to their imaginative concept, such a weekend consisted of "a quartet of religious glamour boys bolting into a church on Saturday night with all the cockiness and flamboyancy of Arthurian knights." They then proceeded to flaunt their glowing personalities literally sweeping the wide-eyed youngsters right off their

immature feet. After convincing these impressionable innocents of the great benediction which had come upon them, the team members would then begin to articulate their relationship to and version of Christianity. Having mesmerized the juveniles with their simulated charm and glib testimonies, these illustrious Princetonians then proceeded to exhort, cajol, beg and warn their young audience likewise to be converted. And being gripped by an overpowering *egostatistical* bent, they would insist upon a show of hands followed by a procession of inquirers to the front, thereby enabling them to count the results. These results were then interpreted by the ecclesiastical fledglings as growing evidence of their holy calling and the limitless power of their ministry!

This satirical view of the purposes and methods of the gospel teams seemingly corresponded with the facts for some critics and it was this caricature that they railed against. It is not to be inferred that there was not a grain of truth contained in this misrepresentation. Though the proponents and leaders of the gospel teams were convinced of their great value, they could not afford, in the face of such criticism, to indulge in the luxury of righteous indignation. The certainty that the criticisms were essentially unjustified was tempered by the fact that they caused a more intense self-examination than usual on the part of those responsible for the character of the gospel teams.

The major criticisms may be consolidated and classified under three main categories. They are (1) The teams propagate, or at least suggest, the idea of a dichotomy

tomy between the local church and evangelism; (2) There is no follow-up of the young people to whom the teams minister with the result that the former are merely aroused and then abandoned; (3) Theological and psychological naivete on the part of inexperienced, unlearned students can be harmful to young people and the cause of Christ.

The most important of these accusations in the first, namely that the nature and *modus operandi* of the gospel teams militates against a comprehensive and consistent doctrine of the church with some team members perhaps lacking any concept at all of this doctrine. Hence, the place of evangelism in the church is at best confusing. This criticism is predicated on the seemingly anomalous role that a team plays in the total program of any church which it visits. The group comes in from the outside; it is composed of complete strangers to those in the church; and its visit is extremely brief, ending with the same abruptness with which it began. It is alleged that these factors combine to create in the minds of both the church members and the team members a false notion of an inherent divorce between the ministry of the church and the ministry of evangelism. And the most disastrous ramification of such thinking is the church members' lack of any sense of their own evangelistic responsibility. And further, when the team members themselves imagine a cleavage between the local church and evangelism, it is attended by an aberration that they are God's special storm troopers called to do a job which the church cannot or has not done.

In answer to this criticism, it may be stated categorically that the role which a gospel team plays in a local church is a well-integrated part of the church's total program and the evangelistic function of the team is in no way separate from the evangelism program within the church. This assertion is predicated on the assumption that the church exists to lead persons to true faith in God through Jesus Christ and to foster their continual growth and maturity in that faith. Granted that such spiritual accomplishments are the work of the Holy Spirit, it is nevertheless both Biblical and realistic to aver that the Holy Spirit ministers through such entities as persons, methods, organizations, and many other mediums. And since the human element is intricate and complex, there is no one method that can effectively communicate to all who gravitate within the boundaries of a local church. If we suppose that the church is intensely concerned about the spiritual welfare of every individual, then it will spare no prudent means within the realm of possibility to communicate to and deepen the spiritual life of each person. Some of the standard means of accomplishing this are Sunday School, preaching, worship, special lectures, Bible study groups, personal counseling and visitation. It is at this point in the logic of their methodology that a gospel team becomes valid. A team is nothing more or less than an additional method—one that many churches consider quite worthwhile. These seminary teams have some unique advantages which render them valuable to a church. Chief among these is the fact that the members of the teams are young and hence more con-

temporaneous with the young people than the minister and other adults whom they normally associate with vital Christianity. To hear these young men bear enthusiastic witness to their own faith in Christ helps to remove any impression the youngsters may have that total commitment to Christ is something peculiar only to the minister and a few elderly adults. In some instances, this proves to be the decisive factor in a young person's commitment to Jesus Christ; for many it serves to crystalize their Christian understanding and convictions; and pastors of many churches have enthusiastically testified that a visiting gospel team has contributed significantly to the deepening of the spiritual life of their young people.

It is true that this conception of the gospel teams' relation to the local church is not always recognized by some of the students engaged in the work; some have even imagined a degree of division between the church and their evangelism. Definite steps were taken this year to remove any such false notion.

The second major criticism was that any good which may result from a team's visit to a church is soon lost because the team abruptly departs from the scene and has no further opportunity to assist the youngsters. This deduction is answered for the most part in the preceding argument for the relation between the church and the gospel team. These teams do not minister in a spiritual vacuum. They enter into a spiritual context of which they constitute only a small part. The program of the church is such that it prepares the way for the team's part in their program and it also conserves and enlarges any positive results which may accrue from the visit. Nevertheless, this criticism prompted the officers of the Evangelistic Fellowship to think further on this matter in an attempt to exhaust all possibilities for increasing the effectiveness of follow-up. It resulted in the procurement of several booklets which are striking for their lucidity and conciseness; they cover a number of subjects designed to meet a variety of needs. This literature is used with discretion and it has proven itself a valuable asset in the effectiveness of the work.

The third major criticism was leveled at the theological and psychological naivete of the students who compose these teams the majority of whom are juniors. It is argued that ignorance of these two disciplines can result in irreparable spiritual damage to some persons. At its worst it takes the form of a young person eventually renouncing the Christian faith. It is alleged that the uninformed team member is unaware of any type of Christian experience other than his own and this he seeks to superimpose upon the tractable teen-agers whom he confronts. He fails to consider the social background and the general psychological character of the individuals to whom he is ministering; and he tends to treat them as though they were uniform stereotypes of himself. This further produces an uncritical attitude of the young seminarian toward the motives a juvenile may have in any overt response. These motives may be antithetical to those supposed by the seminarian. A basis misunderstanding of Christianity and Christian experience by an adolescent could possibly lead to his later rejection of and contempt

for the Christian faith.

This third criticism is unquestionably aimed at the practice of high pressure tactics to obtain public "decisions for Christ". These tactics are usually identified with such things as dire warnings of judgment, maudlin pleas, hand-raising, and "coming forward". This definitely has not been the general practice of gospel teams for at least the past two years. There is an increasing awareness on the part of those engaged in gospel team work of the endless varieties of Christian experience even though they all spring from the same basic source, namely a conscious living union with God through Jesus Christ. There is also an awareness of the psychological complexity of the average adolescent and a realization that any positive response must be sought within the context of personal counseling and in the light of understanding the young person; this is necessary in order to insure the young person's understanding of the things of God. Today, when a team visits a church it endeavors to speak to the young people first in groups with simple, but incisive, Christian messages and then extend an invitation for them individually to speak to any of the team members after the close of the meeting about anything that is on their mind. Adolescents with serious psychological problems are seldom encountered by the teams, and when they are responsible leaders of the church usually give advance notice and urge caution. Furthermore, these same leaders are prepared to immediately undo any harm that may result from the sincere but naive efforts of a young seminary student. Here again is noted the reality of the indivisible

relationship between the church and the gospel teams.

Maturity and experience are not necessarily any criteria for correct judgment, but if one is to critically evaluate the worth of the gospel teams, then the opinions of the leaders of the churches they visit cannot be ignored. It is a simple matter of fact that the pastors of more than 120 churches which the teams visit each year whole-heartedly endorse the effectiveness and value of the teams to their church life. A senior student here in 1955 was an arch-critic of the gospel teams. Since his graduation he has been an assistant pastor at a large church in Delaware and has had two teams visit his church. Today he is an ardent supporter of the gospel teams.

A factor which has contributed enormously to advancing the quality of the gospel teams was the appointment last year of a Faculty Advisory Committee for the Evangelistic Fellowship. The counsel and encouragement of this committee has been of inestimable value to the growing usefulness of the teams to the churches, the Seminary, and the students who participate in this ministry. The largest and most important factor contributing to any positive changes in the activities of the gospel teams is their inherent propensity for self-correction and improvement.

Those responsible for the leadership of the gospel teams this year are not ungrateful for the criticisms of the past even though many of them were either exaggerated or invalid. There was enough wheat among the tares for the Evangelistic Fellowship to appreciate and appropriate for their own continued qualitative growth.

A Summer Ministry?

Many students of the seminary are looking forward to some kind of summer field work. These four statements from members of the community who did such work last summer may offer information and inspiration as to the richness of the experience and opportunities for service in the few months to come.

The Face of My Parish

Ganse Little, Jr.

Tom Allan, the chief engineer of the "Tell Scotland" movement, has recently provided a moving account of evangelism in a local Glasgow church entitled *The Face of My Parish*. Anyone who has ever struggled with the unique problems of an inner-city church will never forget the curious and haunting face of *his* parish. My parish last summer was a section of South Philadelphia. Its face was severely hard and chequered with scars—the residua of wounds inflicted by demonic elements operative in man's incessant inhumanity to man.

The doors of my church opened onto a pleasant park (a cheerful oasis in the midst of arid asphalt flats) wherein, with the help of an inexhaustible supply of third rate wine, a sizeable group of men sought to elude

the tormenting responsibility of living a life apparently empty of any significance. This group was affectionately known as "the bottle gang". Sobriety was rare among its members, although they had grasped a sense of living together (however distorted) which lies beyond many of the so-called "beloved communities" of our churches.

Further to the south of my church a giant garbage dump had been "liquidated" preparatory to the erection of a much-needed food distribution center. As a result, a veritable tenement of rats had been evicted to seek food and shelter elsewhere, infesting themselves in basements on the southern perimeter of my parish.

Around to the East was the water-front, conforming to Bud Schulberg's and Elia Kazan's monumental cinematic description of it. Every street corner between my church and the docks accommodated a tap room or hoagie shop—the familiar haunts, in this particular

neighborhood, of racketeers, gangsters, and peddlers of vice.

Several blocks northward in my parish stood the 33rd and 37th district headquarters of the Philadelphia police force. Business was always good—especially in the summer when teen-agers were restless and bored, and hungry for excitement.

Perhaps a bit ironically, my parish lay in the shadow of the tremendous approaches to the new Walt Whitman Bridge recently flung across the Delaware to unite Camden and South Philadelphia. The robust “open road” optimism of Whitman’s songs of America seemed singularly inappropriate in the face of my parish.

You ask how is the church to speak a word of reconciliation in my parish or redeem a few moments of the time which seems to be gripped by forces of disintegration on all sides. I’m sure any answer I might give would fall shy of the answer many of you would feel predisposed to give. Permit me however to observe that the face of my parish was a frightened, lonely face, and my church, instead of showing it pity and understanding (and most of all, company and love) spent the bulk of its time tacitly and narcissistically condemning that face by smugly fixing its gaze upon its own. Outside of handling the routine activities of the church I did very little—except greet and converse with the face of my parish in any way I could. I became fast friends with many members of the bottle gang (one lived with me for awhile in the place where I was staying, and in painfully “licking John Barleycorn” recovered a measure of the precious freedom he had surrendered).

Many a night I negotiated the southerly streets as best I could so as to avoid squashing the scurrying rats.

Unlike an appalling number of my confreres at this seminary I have been fortunate enough to discover in years gone by that bars are not evil dens of iniquity sheltering only the grotesque and reprehensible, but are important gathering places for real people—some who are lost and afraid and many more who, far from being derelicts, simply have come together to drink out of a gnawing need for companionship. Much of the “Christian fellowship” I have seen could afford to take a feather out of the cap of the kind of community and *joie de vivre* which results when simple laboring people come together (it so happens in this case in a tavern) to share their hopes and fears, their successes and failures.

Often on a Saturday night I drifted around in a squad car with the community relations officer of the precinct, wincing on every turn at what I saw in the disfigured face of my parish.

What did I do? Some might say I sat down and talked with my parish. Probably some of the things we said to each other were not as explicitly “religious” as you would have liked them to be. I found the more explicit my church tried to be in South Philadelphia, the more it continued to carry on an irrelevant monologue with itself. You see, you must understand that there was terrible loneliness in the face of my parish—the kind of loneliness that can only be abated in real dialogue, in the presence of another who “cares” with no explicitly

ulterior motives, in the word made flesh, which is an annoying implicit event when it takes place.

In a talk I delivered to a church group on inner-city parish work this past winter I concluded as follows: “Our task is not to change human attitudes, but to identify ourselves with humanity to the extent Jesus did, by speaking to these attitudes, and acting with them in a way that will prompt them to feel we are testifying to one who has words of eternal life. This is no easy task, because *we* do not possess the words of eternal life, although a lot of good church members are otherwise persuaded. Jesus Christ, who is our Lord, is the possessor of these words. In every thing we do we must say, ‘he must increase while I must decrease’. And so, it is terribly important that you as laymen see yourselves as stewards of the love of God which you can offer to the brokenness of life you see about you, not as Christians that are somehow better than those in the world who are not so committed to Christ, but as children of God who in your own stumbling way are seeking to walk in the steps of Christ’s earthly ministry, entering fully into the most desperate and at times most despicable human relationships as he did, and with him providing a word of reconciliation to an estranged and lonely world.”

I shall not soon forget the face of my parish.

What Did We Do At Dodge Community House?

Fu Sheng Chen

What did we do at Dodge Community House? Very simply we can summarize in one sentence: that is, we learned. First, besides the first week which was for orientation including several fieldtrips, every Monday was spent for acquisition of situation and problems by visiting places like Bethesda Missionary Temple (one of the loftiest cults along the Pentecostal line), Holy Trinity Church (one of the largest Roman Catholic Churches), Solidarity House (a headquarters of UAW-CIO), the headquarters of National Association of Manufacturing, Franklin Settlement House, NAACP, etc. It was challenging to stand in the midst of the cross-current of social forces, economic, racial, political and religious, many of them evil in character yet most of them claimed to be functioning in the name of people’s welfare using terms such as “equality”, “social justice”, “saving soul”, “forgiving sins” etc. and then to relate the event of Jesus Christ in the context.

Second, we spent the four forenoons from Tuesday everyweek for participation in summer religious program, such as Daily Vacation Bible Schools in various parts of the city. We went to some churches where they had every facility for all departments of Sunday School, with many excellent teachers including trained Director of Religious Education on the one hand, and some churches where they had nothing but crowds of half-clad children on the other hand. An “existential” situation, indeed, it was! We were supposed to teach them Biblical stories, crafts, singing and so on. One of the songs goes like this: “The ants go marching one by one, hurrah, hurray . . . The ants go marching round and round and down in the ground

and out in the rain . . .", and we often remained on the ground. We met questions from the children of junior department, such as "Why Christ could die for so many peoples?", or, "Why we still have to believe him, if he died 2000 years ago?"

Third, the afternoons and evenings of the same four days, we used for association with the neighborhood children in various playgrounds. We were supposed to guide their recreational activities, and to play with them. But, in reality, quite often we had to beg them to play with us, at least, in the beginning. Each playground usually has its ruling class consists of "tough" guys, mostly teenagers, and a boss dominates over the whole playground. We could easily find the "boss" out, for when he speaks the rest listen. If we could win him, then there was peace on the playground, if not, then followed many sleepless nights. Some of us succeeded in winning him and his clan, and others failed. One thing, however, is clear that they could not be won by witty argument or so-called "technique". Those who succeeded in winning them, did so by quality of life, patience, courage, self-sacrifice, in short, the power of Christ's love.

Where Cross The Crowded Ways of Life

A. B. Pearson

Near Baltimore's waterfront and just two blocks from the notorious "Block," an area of bars, burlesque houses, strip-tease joints, and penny arcades where literally anything can be bought for the right price, an old Greek-columned school building houses McKim Community Center and the Presbyterian Church of the Saviour. The neighborhood, roughly 60% white and 40% Negro, typifies the conditions and problems of the "inner city" — old and run-down housing, dirt and squalor, noise and overcrowding, drunkenness, prostitution, parental and juvenile delinquency, low wages and high unemployment, and struggling, inadequate churches.

Summer work here offers a student a rich variety of experiences and activities: vacation Church school, Sunday school, preaching, playground supervision, work with boys' and girls' clubs, home visitation, personal counseling, and contact with other community organizations such as police, civil and criminal courts, hospitals, and relief and welfare agencies, all under the supervision and direction of an ordained minister and a trained social worker. Not the least valuable and important experience is that of cooperating with the permanent and summer staff of Friends, Mennonites, Presbyterians, and others. But probably of greatest value is the opportunity to live in an area which is typical of the home environment of millions of city dwellers, to know from first-hand experience the almost intolerable strains and stresses of city slum life, and to try to present the claims and promises of God's love in Jesus Christ, who came to seek and to save these lost ones, in attitudes, words and acts which are relevant and meaningful to these who know little joy and less love, much pain and more sorrow.

The greatest single impression received from this experience is that of nearly overwhelming *need*—need not only for better housing, schools, recreational facilities,

and social services, but a deeper need—for men and women who will devote heart, soul, mind, and strength to serving under unpleasant and frustrating conditions in both church work and social work in order to bring the Good News of salvation and reconciliation in Christ Jesus to men, women, and children who are lost in the seething currents of their environment and at odds with themselves, with each other, and with God.

A Summer In Ohio

Bob Beaman

Last summer I served in the Unit of City and Industrial Work of the Synod of Ohio. The opportunities for growth were many. In the Unit, I participated in the strongest Christian fellowship I have ever known, one where a common purpose transcended our differences in theology, education, maturity, and background, and made us friends in Christ.

The opportunity to preach seventeen times from the same pulpit helped me to grow as a preacher. The ministers of Youngstown and Dr. Pindar, my supervisor, were very helpful in what was regarded as a difficult situation.

The church I served had an all-Negro congregation. It was located on the edge of a white slum. The church had a fine potential, but suffered from the lack of a catalyst which could galvanize these fine possibilities into action. I was particularly concerned about the condition of the building; the plumbing was in poor condition, the sign-board outside was not usable, the building needed cleaning, and the old oak floor in the sanctuary had lost its original beauty for want of care.

We worked on all these things for two reasons: first, for the pride of accomplishment which these improvements would foster; and secondly, for the fellowship we would have together as we worked. The jobs were not easy. The only easy thing would have been despair. But here there was a need to be met. And in the necessity of that need, I found myself drawn closer than ever before to the God who supplies all needs.

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RICHARD BREWER who has ably written "Signs of the Times" for each issue this year hails from Trenton, New Jersey. He is a senior and a graduate of Drew University.

FU SHENG CHEN is a graduate student whose home is Formosa.

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CHARLES HARRIS comes from Marysville, California. He is a middler and a graduate of Whitworth College.

DICK KIRK, Chairman of the Evangelistic Fellowship, graduated from the University of Maryland. His home is Washington, D. C.

ADOLPH KUNEN, a senior from Tuckerton, New Jersey, went to Maryville College. He is chairman of the Theological Society.

MERLE LEAK is from Buffalo, New York. His college was Westminster and he is a senior in the seminary.

Signs of the Times

By Richard Brewer

Not long ago the auditorium of McCosh Hall, at the University, was filled. The crowd waited expectantly for some time, having been told that the speaker would be a little late in arriving. Finally a short, stocky, rather unprepossessing figure appeared wearing a pair of dark glasses. A student guided him up to the speaker's platform. The assistance was necessary, because the man, Victor Riesel, had been blinded from acid thrown into his face by a cheap thug hired by racketeers whom the columnist had attempted to expose.

The slight tension in the atmosphere was quickly dispelled by the opening words of Mr. Riesel. He joked in a satirical vein about the pompous pretence of the racketeers, exposing their evasions, their sidekicks and sycophants, their absurd attempts to appear as the champions of the workingman. With sardonic humor, he depicted their antics as they squirmed and wriggled before the eye of public scrutiny.

Growing serious, however, Mr. Riesel began to quote chapter and verse of the misdemeanors of such worthies as Beck and Shefferman and Brewster and countless others. Naming names and pinpointing localities, he traced the almost endless web of corruption as it extended into every state, and into every conceivable business; from the Fulton Street fishmarkets to ladies apparel, from New York to San Francisco, from the price-rigging of a few pennies to thousands of dollars. It was as if the speaker were unrolling a mile-long tableau of hoodlums, fat-cat bosses, politicians, gangsters, and the gullible public which unwittingly supported them.

Two things in particular were most shocking. The first was the relative indifference of the public in the face of such matters. So docile have we become that we no

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DONN MOOMAW, well known as a football player at his college, U.C.L.A., is a senior. His home is Santa Ana, California.

A. B. PEARSON is a senior from Raleigh, North Carolina. His university was Duke.

DAVID RIGHTOR, another senior, comes from Bellevue, Pennsylvania and Grove City College.

DON ROGERS is a middler who gives us a poem, after having his playlet printed in the last issue. His home is Colorado Springs.

EDWARD SNYDER, a middler, went to college at Syracuse. His home is Buffalo, New York.

NORMA JEAN SULLIVAN is a middler in the Christian Education department. Her home is Fort Wayne, Indiana and her college was Manchester.

EDWIN YORK who collected the book reviews for this last issue is a senior in the seminary. His undergraduate work was done at Westminster College (Pa.).

longer object to the small price fixes that nibble the pennies or nickels from our pocketbooks. So cynical have we become that we *expect* racketeers and corruption, and rather than growing alarmed, shrug them off as the inevitable order of the day.

Mr. Riesel made the remark that we need not fear our enemies who, after all, can only kill us; nor our friends who, at worst, will only betray us; but rather the great, complacent bulk of the majority, who neither know nor care to know what goes on. This unconcern is of course precisely what enables the racketeers to thrive.

The second most memorable element in Mr. Riesel's speech was his description of the enormous *power* of the racketeers. Beck, for example, heads a union of a million and a half members who pay annual dues amounting to seventy-five million dollars. Another member of the Teamster's Union, Frank Brewster, told of a fund set up for political purposes through which nearly one hundred thousand dollars passed in the space of three years.

Mr. Beck was unable to explain the disappearance of some three hundred thousand dollars of union money. He defied Congress, sheltering himself under the fifth amendment. He proposes to run again for the presidency of his union, and to spend a million dollars (presumably from union funds) to show "my side" of the story. He has consistently adopted the attitude immortalized by the late Boss Tweed in the remark, "Now that I've got your dollar, what are you going to do about it?"

But neither Beck nor Brewster are representative of the unions as a whole, but only a small and seamy part. The essential honesty and dignity of the labour movement in our nation is reflected in the character of such men as George Meany and Walter Reuther, and has been amply demonstrated in the recent condemnation of Beck by the AFL-CIO Executive Council. It would be indeed unfortunate if the current investigations were used as a pretext for a general attack on unionism.

What does all this mean for the Church? Judging from the half-dozen seminarians who heard Mr. Riesel, it would seem that not many of us care. Perhaps we had legitimate excuses, or maybe the films were more intriguing that night.

Yet the Church must continue to exert its influence to expose and condemn corruption whenever it arises, whether in politics, business or labour. We remember, sometimes with embarrassment, that the prophets were far more concerned with false weights and short measures of grain than with theological hairsplitting. The whole Gospel leaves no area of life untouched. It questions union abuses as it questions fanatical nationalism even the olympian pronouncements of Charley Wilson.

The world is our parish, but it is a world not of convenient black and white, but very much gray. We recognize that the totalitarian power of union racketeers is no less than that of monopolistic capitalism. Both destroy human personality, mocking man's true position as a child of God. It is part of the Church's task to seek the lawful prevention of every form of such exploitation.

Editorial:

For the last issue in which I can write as Editor (and "Jester") of *The Seminarian*, I have expressed a personal opinion on a matter that may seem to some to be too insignificant to be given space. However, it is often the little things that bother us most (we can sit on a mountain, but not on a tack). And, in this case, I think there are deeper issues involved than might appear on the surface. I should add that I am absolutely serious in what I say, even if a tone of sarcasm or bitterness might be detected! I do not want to appear a pedant or a cynic, but I may be admittedly sarcastic. If so it is for a purpose! If I should seem to be a little critical of the Presbyterian Church in the middle-west, this is not to be interpreted as a "self-righteous Easterner" throwing stones across the Mississippi. I am a middle-westerner; I come from that part of the world about which I speak. So let me begin.

I bought a robe, and all the rest, recently. Since it is close to the time I have to go to work, I'm getting the stuff ready. I have a nice set of four stoles, too, in the proper colors. There are collar and tabs, also. When I found out how inexpensive they are, I decided there is no reason for not having tabs on every Presbyterian preacher. (Some I can think of cannot be identified as Presbyterian in any other way. This might at least show who they were, even if you can't tell from their preaching, their worship service, or their theology.) TABS FOR EVERYBODY, but no hoods or stripes on the sleeve! Princeton BD hoods are bright and pretty, red and blue. Then, of course, there are the big ones the DD's wear. From what I've been able to surmise people who wear hoods in worship services do so for one main reason, to add color to the service, especially on big days like Christmas and Easter. Nothing could be more ridiculous. Oh yes, some other "sons of the prophets" are wearing hoods for weddings, almost competing with the bride!

I think that an academic hood has little significance in a typical Presbyterian Church (even though our denomination stresses education) unless there is something in the service that is in specific reference to higher education. There are times when it would be appropriate, of course. If a minister speaks at a commencement service; if the preacher is a professor in a theological seminary; if he is preaching at an ordination or installation, where attention may be focused on the candidate's training; or if a man is being ordained, having at that time nothing but a BD degree till the service of ordination is completed; then he might wear the hood of his school, significantly.

But, to use the bright things every Lord's Day in the morning? Sodom and Gomorrah! And to see them billed by companies in New York who make them as "pulpit hoods"? This is too much. Down with the honorary DD hood! (Luke 20:46)

Now the poor defrocked clergy, in all their Calvinistic nudity (nothing to wear but a plain old black frock) will look at me, *humbly* (always humbly when they're trying to impress you) and ask me how they can keep from looking like John Donne in his shroud, so that the "beauty of holiness" can get across to the people. To such a shivering servant I would hand a stole, having, of course, to explain to him what it was, why it was purple one day and

white the next, and so on. But at least, I would hope that in his saintly attempt to brighten the corner where he is he could let the people see a LITURGICAL VESTMENT which has some RELIGIOUS meaning, being, as a stole is, a sign of ordination and a "yoke-like" symbol of obedience to Christ, bearing the proper color for the season in which it is worn.

Then there are the collars and tabs. But though most ministers, if backed into a corner would admit that these are indeed part of Scotch Presbyterian Calvinistic Reformed Catholic *heritage*, with definite meaning . . . they would probably decline to don them. This, not merely for the mistaken idea that collars are for papists, but for the real reason that many Presbyterian ministers (especially in the good ole west) are not SCOTCH, REFORMED, CATHOLIC, or even CALVINISTIC in any full sense of Calvinism! They are more a composite of pietistic, puritan morality and mild Arminianism, with a touch of evangelistic syrup!

So much for my high view of some of the clergy, referring only to the average, for God in His infinite mercy has given many great pastors, even to the middle-west. Nevertheless, there are feet that will fit the shoe. Many of us who are now in seminary will soon be joining their ranks.

Having hurled this invective, I do not add, "Thank God I am not as this conservative one . . ." Rather, I do plead for mercy as a sinner and smite upon my breast. But when I smite upon it there will be a collar above it and a stole hanging down over it! And narry a hood in sight.

John R. Barber

Dominie

By Don Rogers

To know him and be known,

That is my great desire.

To know him and be known.

I see my need to know this thing or that,

But more I see my need to grow,

And so I seek a ground in which to sink my roots,

A water and a sun; a guiding hand

That shelters without crushing,

That challenges without flailing.

I seek to know and be known and thus to grow.

But seeking I find only the unavailable possibility which

Tears at the roots of my longing while the roots of my growth

Dangle in nothingness.

We meet, of course, and sometimes talk.

We share too, a little, but we are afraid.

So close we are in all that does not matter.

I can demand his time, his precious time,

And receive my allotment by appointment,

But I cannot demand entrance into his life.

I can purchase his time with brilliance,

Even more so with failure,

But what he does not freely give I can at no price buy.

He is pressed, I know that well, by many here

And more outside, to be their guide.

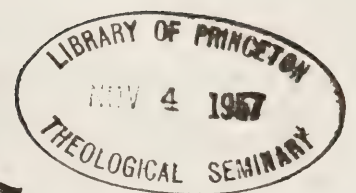
And they perhaps have more the right to be his friends.

But I?

I long to know him and be known

And thus to grow.

THE PRINCETON



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Theodicy and Tragedy

By John Mason Cooney

"Not by might, nor by power, but by
my Spirit, says the Lord of hosts."

—Zechariah 4:6b

This pregnant phrase, one of the glowing passages of the Old Testament, was supposedly the word of Yahweh to Zerubbabel, a petty leader who with plummet in hand was to be the expected King-Messiah of Israel and who would eternally alleviate the painful conditions then present in Jewry. Supposedly, I say, because in fact this exclamation of Yahweh is alien to its present literary position in the book of Zechariah. In any case it was written, if not by Zechariah, by some unknown scribe and misplaced by the editor of Zechariah 1-8 anywhere from the sixth century following.

After the Chaldean nation of the Neo-Babylonian Empire was destroyed by Cyrus the Persian in 539 B. C., a group of Jews led by Zerubbabel returned to the land of their forefathers. Swiftly, at the propaganda of several, there was the increasing desire to rebuild the temple. Then it was that the hopes and desires of Haggai on the part of Zerubbabel were continued by Zechariah. Zerubbabel was proclaimed the King-Messiah to deliver and save, this branch of David thought to have been promised in earlier prophecy (e.g., Isaiah 11:1, Jeremiah 23:5). But in this frantic quest for religious, political, and geographical security, and in their identification of the temple as *the* place of Yahweh, Haggai and Zechariah were the chief founders of a narrow Judaism which Jesus had to destroy by destroying himself. It was in this aura that the Samaritans were considered outside the Jewish messianic fold with its supposed blessings from Yahweh, and again it was Jesus who opposed this concept by declaring to the Samaritans (John 4:1-42) and to all people the knowledge that

God is Spirit and gives to all the living water of eternal life.

In a profound sense, therefore, this pristine verse is awkward in its present position. In an atmosphere of external hope for visible gain and is a crass perspective as to the nature of religion, this is a mature conception of an unchanging religious truth. Here is an eternal truth in the midst of temporal history, an adequate reflection of ultimate meaning. In contrast to this timeless truth is the message of Zechariah and Haggai, imbued with temporal significance in the light of ephemeral conditions without sensing any ultimate meaning. This dialectic is a typical instance of what M. J. Savage predicated as *The Passing and the Permanent in Religion*. And it is in this context that we would, as F. G. Peabody wrote, "discover continuity in change, the timeless in the temporary, and the essential in the incidental . . ."

I

What is the meaning of religion? *The supremacy of the spiritual*. Not any external force, might, power, honest or virtuous effort, but an internal quest led by the Spirit of God. In the realm of religion where an ultimate concern and obligation is expected on the part of man, the spiritual ground of existence is supreme. Any intervention on the part of material or natural powers is bound to corrupt this realm and distort its true meaning. This has been amply illustrated in history, where political, pseudo-religious and non-religious forces have attempted to gain control of the spiritual world and force Everyman to approach this realm in a forced way. Why should there have been such an attempt? In the words of A. N. Whitehead, "The non-religious motive which has entered into . . . religious thought is the desire for a comfortable organization of . . . society." This motive is evident in the cruel capitalization of the prim-

itive mind by the priest of magic who supposedly controlled the world of the spirits; the constraining force over the individual Egyptian by those hymns and litanies, named by the German Egyptologist Lepsius *The Book of the Dead*, which if recited by the deceased in the journey from this world was to insure a benediction of *vade in pace*; the displeasure of those in Ancient Greece over the pure spiritual vision of Socrates; the crucifixion of Jesus of Nazareth by the letter of a written law; the retreat into the deserts of those early Christians who saw the might of the world and the spiritual body of the Church being profanely married; the reforming efforts of those from Erasmus to Calvin at the sight of an external Church becoming a substitute for the inner light. And in our day we cannot physically or psychologically force people to conform to creed, ritual, or specific interpretation by any non-spiritual manner, using, in the language of W. L. Sperry, the "cutting edge of sectarianism." Neither can we spread out carpets of saw-dust and chant "Decision!" to all humanity, producing in sensitive and concerned individuals feelings of guilt and inferiority if they do not respond visibly, and labeling them "Pagans!" for not responding in our selected way. If there is a non-religious motive in religion there is also a non-religious religious motive as well.

II

What is the way of Deity in religion? *The patient brooding of a seeking spirit*. Not by power, force or might, but a patiently brooding spirit over the path and in the heart of Everyman. This is the Biblical picture of the Divine and the human. In Genesis, God is brooding over the waters at the creation of the universe. After the creation of man, God then seeks a proper response from him. And in the Apocalypse the Divine is portrayed in symbolic representation as standing and knocking at the door to man's responsiveness, only entering if given entrance. There is no attempt at coercion on the part of the Divine to bring any man to the spiritual realm. If this happened, God would be acting by a non-spiritual force and would himself corrupt the meaning of religion. God will never break a man to achieve a response of acceptance. This is the mistaken philosophy which is revealed in the book of Job on the part of the companions of Job, a philosophy which Job knows does not fit into a meaningful universe. And it is in this light of the Divine and the human, of the spiritual and the material, that we should take a serious and re-interpretive look at what we understand as the miraculous; that is, the changing of the material, natural order for religious purposes. Our common, traditional understanding of the miraculous tradition would seem to emphasize the disruption of the spiritual order by a non-spiritual agent. In this case the supremacy of the spiritual in religion is disavowed.

Because God seeks patiently without force the acceptance or response of Everyman, he is thus receptive to the world, so that all human, creative action contributes something to the Divine. As Berdyaev remarks, we "enrich the divine life itself." But if in his attempts at reconciliation God receives a human response and his hope is fulfilled, God also in this process of reconciliation is *betrayed and suffers*. For man does *not* have to respond to the gentle call of the Divine, and it is in this non-acceptance that man can demonstrate his distinctly human quality, namely, freedom. Thus there can be tragedy in God. For God will reconcile man only by love. And although man is dependent upon God for his very existence, God *is not* glorified simply because of this. God is glorified in man's *free response*. A response like that of Francis Thompson, who after fleeing the "Hound of Heaven"

...down the nights and down the days;
...down the arches of the years;
...down the labyrinthine ways...
can freely respond,

Naked I wait Thy love's uplifted stroke!

III

What is the way of man in religion? Too often it has been *an attempt to deny a finite condition*. In this attitude the fact of might and power has usurped the primary place of the spirit of God. This was even the case in the seemingly valid cause of Haggai and Zechariah on the part of Zerubbabel. According to Sigmund Mowinckel (*He That Cometh*, p. 121), Haggai and Zechariah were interested in Zerubbabel only for political and nationalistic reasons. Thus Yahweh was to serve their purposes. In this case the non-spiritual was attempting to use spiritual means to control the ultimate spiritual force in the universe.

Man has anxiously denied his finite condition, his wingless condition (*anthropes apteros*) as W. H. Auden has put it ("The Labyrinth").

*Anthropos apteros, perplexed
To know which turning to take next,
Looked up and wished he were the bird
To whom such doubts must seem absurd.*

This attempt to fly into the face of Deity, using his own method, is a recurring theme in the story of man from the Tower of Babel to the modern secular state which seeks the blessings of the Creator on its existence and activity. Especially has this been true since the Renaissance when any conception of the universe and man as being "out of joint with the purposes of its Creator" (Cardinal Newman) has been regarded as unrealistic. With the birth of a new day man was to create a new society (*via political laissez faire*) and optimism reigned supreme. History, later recast in the Darwinian evolutionary interpretation, was to yield only benefits for

man. The theological and metaphysical day was over, according to Comte, and man was now to extract himself from the painful particularity of the temporal and survey all reality from an objective position, absorbed in the Universal Reason (Hegel).

It has been one of the great contributions of Sigmund Freud that has dissolved this picture of reality. Freud has shown that the reason of man is not pure and is necessarily conditioned by a very complex human make-up. A balanced perspective, indeed a more correct view of *anthropos apteros*, is now existing.

Because God does not force himself on man or come down from His cross, as it were, to coerce man, human nature becomes arrogant, critically doubtful, and indifferentism controls what is left of the *imago dei* in man. The recognition of this loss by a perceptive person should imbue a reverent fear and concern, such as that of the student in Jacques Offenbach's *Les Contes d' Hoffman*. Or else, in the heat of a lost frame of reference, frantic activism follows, and the way of man as religious is frustrated with delusions of grandeur.

The way of man in religion should be that of a solitary spirit seeking the Divine with a clear recognition of his limitations and finitude.

IV

What is the paradox of religion? It is the *weakness of God*. The ground of all existence is not might, force, coercion, but spirit. God seeks man in the realm of the spirit, *no force implied*. Man in his freedom can either respond or reject this overture. It is also possible that man can respond in a non-spiritual way. In either case God is helpless before the decision of man. In this sense Whitehead is right when he states that "The power of God is the worship He inspires." And in this relation, as A. H. Gray writes (*The Secret of Inward Peace*, pp. 15-16):

There will be no eager seeking after God so long as men and women believe that everything that happens happens because it is the will of God . . . man's freedom is indeed a terrible fact, and . . . when men misuse that freedom odious and terrible things may happen. But God does not interfere by force to prevent them. He shares all the suffering which they cause . . . but He does not take away man's freedom, because it is our possession of that freedom which gives us the clue to the real meaning of human life.

What is the "power" of God? His weakness. What did Paul say about the power of God which was reconciling the cosmos and effecting righteousness and life? It was the work of God in Jesus the Christ (Romans 1:16-17). But the power of God in this interpretation would depend on the faith in man's reception. If there is no human faith in Jesus, then there is no power of

God. And what, indeed, *is* the power of God in Jesus? God attempting to reconcile the world *through* a betrayed Jew, who apparently did not understand the paradox of religion (Matthew 27:46). It is Divine love that we see in Jesus as the Christ. And love is the most defenseless entity in the universe.

V

But there is a *greater paradox*. Even if man seeks God in spirit and in truth, there is no *ultimate religious guarantee* that man will get the desires of his heart, be they of a material or spiritual nature. Let us get back to Zerubbabel. If he followed the injunction to live by the spirit of God and to omit all attempts at revival by might or power, he was *not* the Messiah, neither did the then proposed Jewish kingdom of glory become a reality. If he did follow this injunction, believing it to be an authentic work of God, what frustration must have followed when the situation did not "automatically usher in the blessings of religion" and the age became "an age of disillusionment" with "no warm response to the love of God" but "formalism without a proper spirit took possession of both the common folk and the priesthood." (H. S. Gehman, "The Then and the Now," p. 18) The power of Yahweh must have been seriously questioned when the complete historical revolution in the Near East which was expected did not develop and Israel alone did not reap the benefit. And this confusion in the realm of religion, when men forget its spiritual nature, is an ever-occurring experience of Everyman. It is the problem of the way religion comes to us, or the way *we expect* religion to come to us. As B. Bosanquet has written (*What Religion Is*, pp. v-vi):

We may be disappointed . . . in an experience which we have been taught to regard as all-important, not because it offers us too little, but because it offers not just what we were prepared for. Everything depends on the expectation and the hope with which we approach it. Religion is the know, the centre, of all human difficulties; it is a many-sided thing, and if we ask it the wrong questions it will give us misleading responses.

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And with what hope shall we approach the Divine? In an expectancy of material or spiritual comfort and security? Will religion give us this? No. It is a fact of nature, a human experience, and a religious mystery, that in the benevolent guidance of God even if we are not to be anxious and are to consider the birds of the air and the lilies of the field, yet God makes his sun to rise on the good *and* the evil and sends his rain on the unjust *and* the just. It is the meaning of the book of Job which should teach us that the worship of God cannot be justified by its human helpfulness nor can God be the protector of man's idea of goodness or security.

The Ten Commandments: A Review

By Thomas Kepler

Every reader of this page will be well aware of, (and, it is hoped, concerned with) the great degree to which Hollywood has adapted religion, and especially the Bible itself, to the purposes of the screen. What are we as ministers of the Word to think of this display? Especially when a single example of DeMille's interpretation of the Word of God will reach more people than a lifetime of preaching by our entire seminary class? If it is a part of the "religious revival" sweeping the country—or (what is more important) if the public thinks of it as a form of genuine religious expression, it is our responsibility to examine, at the very least, the relationship of the expression to that which it interprets: of the movie to the Word of God.

The latest, most colossal, most expensive, and most influential of filmdom's offerings toward the remythologizing of the Old Testament is of course the Egyptian marathon (three hours, thirty-nine minutes plus intermission time) called, rather inappropriately, *The Ten Commandments*, a film which purports to deal with the life of Moses.

One of the first questions to be asked of any screen production is the capability of the performance by the cast, most especially by its leading members; and one might be justified in expecting a subject of this nature to demand the utmost not only of skill but of labor in this direction. Yet of the vaunted "casts of thousands," only the parts of the old Pharaoh and of Pharaoh's daughter are presented with any creditability, while Moses' wife Zipporah is shackled by a script which makes her no less than an alabaster saint, and by lines which require her, as well as Moses, to emit gems of poetic and philosophical truth at every turn. The performance of the part of Moses requires little comment beyond the general remark of inadequacy, though one wonders why Moses' ever-increasing communion with God should be expressed in an ever-heightening goose-step: which is merely the most obvious manifestation of the woodenness

And above all, in the light of Job, we should understand that *it does not pay to be religious*.

The only understanding of the meaning and paradox of religion which can be humanly apprehended is for each individual to be aware and spiritually open in a particular historical context to the Divine reality and judgment upon history from beyond history when the Divine is sensed in the historic and becomes temporal. This Divine in history we sense in Jesus as the Christ of God. And in our confrontation with the God who was in Jesus, interpreted by myth and expressed by symbol, we can most adequately understand theodicy and tragedy.

he shows throughout the last half of the film. Nefreteri, the princess who is — inevitably — in love with Moses, is merely a caricature of the romantic lover: hot in her childishness, hot in her embraces, hot in her wildcat fury, hot in her sudden hatred. And if you think it hard for the moviegoer to sit and watch for three hours and thirty-nine minutes, think how hard it must have been for Yul Brynner to hold the same expression on his face that long . . .

And yet, although the acting leaves virtually everything to be desired, some aspects of the film merit exceptionally high praise. Production was preceded by exhaustive and painstaking research into the customs of the period in many fields, but particularly in architecture, dress, and engineering. The scholarly worth of this undertaking is evidence by the publication of its findings by the University of Southern California. The viewer is presented — almost overwhelmed — with the results throughout the length and breadth of the film, and this writer will readily admit to being fascinated by the architecture and by the feats of engineering wrought by massed man-power. It also provides interesting and informative documentation on the conditions under which the Hebrews suffered in bondage.

This one merit is scarcely sufficient to warrant the very long list of superlatives which has been applied to this picture; neither is the preceding adverse criticism enough to elicit a positive condemnation, although poor acting, inadequate direction, and imperfect continuity could only result in an end product utterly unworthy of such a lofty subject. Because it is claimed, however, that *The Ten Commandments* makes a great contribution to the religious understanding of our time — and this claim is endorsed by many leading clergymen — we must give our outspoken condemnation of the production.

In the first place, it is of course to be both expected and even desired that imagination be liberally used in the attempt to fill in the blanks in the Biblical record;

this writer, in fact, does not too much care if a few of the recorded details be slightly altered in order to fit more smoothly into the overall plan: which plan must be necessity, in this case, be rather arbitrarily chosen. But when that which is tampered with is not the small detail, but the whole intent, then even the minutest perfection of recorded detail cannot save it from being the just target of attack. It is perfectly acceptable, for example, for Moses to be represented as a great military leader, or for Joshua to be introduced before the exodus begins. Likewise it does little harm for Moses' benefactress to be Pharaoh's niece rather than his daughter. But when a great part of the motivation of both Moses and Rameses is portrayed as rivalry for the hand of Nefreteri, violence has been done to the whole thrust of the narrative. In the book of Exodus we are shown the mighty acts of God; on the screen we see the petty jealousies of an Egyptian Pharaoh.

But nowhere is the imagination of Mr. DeMille more in evidence than in the portrayal of the miracles — and nowhere does it interfere more directly with the message of the Biblical writers. The plagues are shown so fully, so exactly, that the essentially unportrayable presence of God is totally excluded, and one is impressed, not with the power of God, but with the ability of DeMille, and feels that, if they did not occur in exactly this manner, they certainly should have. The smiting of the first-born, for example, is carried out by the angel of death in the form of a green mist so godless, so ghastly and horrible, that one cannot blame the Israelites for calling upon Yahweh in Psalms that were not to be written for several centuries; while the parting of the Red Sea, and the writing of the Ten Commandments, are so absorbing from a technical point of view that the part of God is only a minor consideration.

The second major objection is DeMille's picture of the figure of Moses. Granting, in the first place, that the Pentateuch is not Christian, but Jewish, and in the second place, that Moses was to a large extent a savior of his people, one is nevertheless compelled to question a demonstration in which Moses is shown to be, if not divine, at least perfect as a man, with no sins, faults, or

foibles. He is emphatically *not* a man, like other men but used mightily by God; but one who from the start has inherent in him all the ability and the power to lead the Israelites out of the house of bondage. After seeing this picture it is quite clear, to this writer at least, that Moses could have done it all without God — except, of course, for the special effects.

The third objection is related to the fact that the first half of the picture is almost bearable, but God spoils it all when he comes in. This should not be surprising, however, in view of what has already been said. God is, at best, a good special-effects man; at the worst, he throws a gloomy shadow over the entire show — a shadow which contains two elements against which both the Jewish and the Christian religions have always been unalterably opposed. The first of these is simple superstition: Mr. DeMille is apparently at a loss as to what he should do with God, since (unfortunately) he cannot leave him out; his role has therefore become that of a cosmic genie, having no vital, spiritual connection with mankind in general or even with Israel. Secondly, because he is a magician he is completely unreal, distant, and irrelevant.

This, finally, is the chief and overwhelming objection to *The Ten Commandments*. The Lord is not seen to be the God of history, but a historical God. If his only relevance even to the children of Israel was in his quick obedience to Moses' magic wand, how can he be anything whatsoever to the modern moviegoer?

Yet many responsible churchmen have endorsed this film. Is the church really at such a pass that it must be grateful for the DeMilleian blasphemy of *The Ten Commandments*, simply because at a few points there is some connection with the Bible?

One final word. All the foregoing criticism may be cast aside if the entire picture be viewed as a comedy. This view is strongly suggested by the closing scene, in which Moses hands over to Joshua the complete manuscript of the Pentateuch, pocket edition, paper-bound to facilitate insertion into Ark.

INVOCATION

Many times before have we been mute,
 Been tongue-struck, Father, and, worse, been heart-struck
 So that the I of us, the here-and-now of us,
 However heaven-hungering, has found Thee not —
 Has fallen kneeward Thee only to praise
 And, kneefallen, has Thy First Commandment crushed
 Within the love of self. Therefore we cry . . .
 Therefore we yearn up our hearts to Thee and cry:
 Father, reach us! Comprehend Thou us,
 That no kingdom come, no will be done
 Except all glory be to Thee. Amen

—S. Dunham Wilson

John Mason Cooney is a Middler. His home is in West Virginia. His degree comes from Marshall College.

Philip Park attended Grove City College before seminary. Now a Senior, Phil is from Duncansville, Pennsylvania.

Tom Kepler is another Senior. He claims Staunton, Virginia, as his home. He graduated from Yale University.

S. Dunham Wilson is another Ivy Leaguer, with a degree from Princeton University. He is a Junior this year hailing from California.

David Crossley will be a regular feature writer. Dave, a Middler from Washington, is our Associate Editor on the Seminarian. His alma mater is Whitworth College.

The Forgotten Mission

By Phillip Park

The Christian Church has always been characterized as a pioneer movement. From the adventuresome wanderings of the apostles to Nate Saint among the Aucas in Ecuador, a spirit of adventure and beginning has characterized the Church. Included in this has been the willingness to leave traditionalism and the outmoded behind and move on to new areas of work and fresh means of witnessing to the Gospel.

Yet this pioneer spirit has not characterized all Christianity. Too much of it has been locked in the fetters of traditionalism. Self-centered activities have been too commonplace in the Church. Too much effort and expense is devoted to the local effort while the world-wide mission suffers. Often traditionalism manifests itself in more subtle guise. The Church may minister to its yellow brethren in Asia, but refuse to help the colored man who carries away the garbage from the Church Family Night. The Church has turned its back on its own neighborhood. It has been all too quick to notice the "mote" in the eye of its foreign neighbor, while failing to take cognizance of the "beam" protruding from its own.

Nowhere is this pioneer spirit more lacking than in the inner city. This is the section of the city which often contains the large traditional churches, the best in modern office facilities and the center of cultural life. However, this is the section which also contains the slum, the blight on American urbanity, the begetter of violence, the harbinger of juvenile delinquency, the gang war, and the area of racial tension. This is the section which, in addition to these obvious problems, has others connected with the civil rights issue, housing, employment, education, and in some communities the right of franchise.

The Church's answer to the inner city must be one of reconciliation. In this is the solution to the problems and tensions which the inner city forces upon its inhabitants. This answer is relevant in this area of life, because of the concern the Church has for the total man in his total existence. Social agencies limit their responsibilities to physical problems, implying that man is a being with two natures. By so doing they lend themselves to the development of the schizophrenic personality of the inner city, a person who must live a total existence, but cannot do so since the spiritual side of his nature is starved. The Gospel of Jesus Christ alone, with its concern for man as a totality, has the resources and power to effect in the inner urbanite the reconciliation to God and his fellowmen which will enable him to live fully.

How can the Church communicate the Gospel of

reconciliation to the inner city? It is impossible to give a definite answer. It is certain however, that the work of the Church must be done under four main categories. First, the Church must minister to its own neighborhood, regardless of the area's changing character. Second, the Church must assume methods in its work which traditional Christianity has often neglected. Third, the Church must be involved to a great degree with racial reconciliation. Fourth, the Church must be of the institutional type and become influential in the society in which it exists.

This greatest of all sins, the failure to respond to the call of Jesus to minister to all mankind, blinds the Church and causes it to be insensitive to its mission. The light has been hid under the bushel. The darkness of the area, where a juvenile gang has broken a streetlight, covers the facade of the building which houses the group dedicated to spreading light in a dark world. Over it all there looms a larger shadow, the blackness of the Cross and a voice piercing the darkness more sharply than the neon light from the corner bar, "Father forgive them for they know not what they do!"

Nowhere has the institution which has prided itself on social sensitivity fallen more short. The Church has too long remained an exclusive institution claiming a dignity which places her above the commonplace and menial when it comes to her tasks. The church has no right, no warrant to do this. The Gospel of Jesus Christ is built on the simple, but yet profound things of life. Its foundations are grounded in the tenet of meeting people where they are and helping them. The Church will crumble unless it adheres to this rock-like principle.

A new type of ministry must develop; one that is highly personal in its scope. This is important since the Church at times means very little to the industrial personality. He stands where the pious platitudes of the pulpit cannot reach him. Then too, the economic segregation of many of our churches has tended to react against the urbanite until he refuses to ally himself with such an organization.

It is apparent also that effective work in the inner city can only be accomplished when there is interfaith cooperation. This can be done in city councils of churches which plan conferences and study courses for the urbanite to help him adjust to his situation. It must also be done across religious lines. The Protestant and Roman Catholic churches must work cooperatively with Jewish agencies toward the accomplishment of their mutual ends. Cooperation means a united front against the social evils

of the day. Crime and substandard housing are no respecters of persons or creedal formulations, neither must an answer to them be restricted to one religious group. Even the evangelical concern of the Church is enhanced by interfaith cooperation. What better means is there of witnessing to the Incarnate Word who brings light to all men?

As the panorama of the Church's work in the inner city unfolds before us, the term "reconciliation" which has been used to describe it etches itself more clearly on the minds of those who are beginning to take this work with concern. However often this term is used in connection with the Church's activities, the Gospel can never make its most complete impact on the inner city society until it is brought to bear on the personal problems of urban life. The reconciling of man to God is of first importance, but there must also be the vital linking of man to man. In the inner city this part of the Church's task is most keenly felt in the clash between races. To this struggle the Church must have an answer and the urgency of the situation demands that it be racial reconciliation.

The seeming insurmountability of the problem overwhelms us. The confrontation of man's inhumanity to man brings a cry of anguish and a scream of righteous indignation from the hearts of those concerned with the problem. What can be done to meet this problem?

It must be first stated that the problem is not an isolated one. It is neither confined to the Deep South nor to the industrial North. The problem is everywhere and must be squarely faced by everyone. The solution of it does not rest with the passing of laws by our federal government nor with the elimination of the so-called "white citizens councils." The problem is personal and the answer must be in the realm of the inter-personal. It involves not so much a change in actions, but rather a transformation of attitude.

The Church as an instrument of the power of God must strengthen its witness in this area of reconciliation. The spirit of love which has linked man to God will effect a reconciliation to his fellowmen. The Christian will treat everyone with an attitude of love and respect, because he himself has been loved. In the words of Dietrich Bonhoeffer, "for the follower of Jesus there can be no limit as to who is his neighbor, except as the Lord decides."

Beyond the realm of the personal, the Church takes on another task. This is in the general area of legalism vs. morality. Unfortunately, the Church of Jesus Christ has allowed the solution of one of our greatest social injustices to rest on the shoulders of lawmakers and jurists. A person's attitude cannot be changed by law. Law can change only his behavior. Attitude and behavior do not necessarily coincide. It is the duty of the Church

and every individual Christian to uphold the moral principles of their faith and not allow them to become victimized by their legalistic counterparts. The methods of government and courts, the legalistic means, are shallow and can never change a person or his principles. The attitudes of Jesus and his appeal to "love thy neighbor as thyself" hold strong as the ultimate changers of men's minds and the reconcilers of their souls.

As an institution which desires to make its influence felt in society, the Church must return to the days of the giants of the "Social Gospel" to find its impetus for the work it has to do in the inner city. It must order its program to use all the advantages of this approach without falling victim to its sin of forgetting the business of reconciliation and becoming just another social agency. The Church must be willing to take the entire life of its constituents under its guidance. It has to reacquire for itself the designation "institutional church." It must let itself be shaped and molded in this framework. Every need, hardship, and problem, and indeed every joy of its people must be on its mind and heart if it is to truly minister.

Unfortunately, Protestantism has allowed Roman Catholicism to creep past it in the area of social concern. Protestantism has allowed the natural rejection of many points in papal theology to blind it to the strength of the Roman position in regard to social consciousness. No Roman priest who has a concern for his flock misses an opportunity to help them. Every facet of the Gospel is put into use.

The days when the settlement house is the arm of the inner city church are rapidly drawing to a close. With them ends the idea that there must be a separation between the highest in man's spiritual and physical needs. The Church must realize it is the institution to meet the united needs of men. Such is the spirit of the Reconciler who fed the five thousand.

If the Church realizes the need for social action, it seems one of its major responsibilities is in the realm of education, particularly in grammar and secondary schools. The challenge of the Church is to nurture the faith of its members. Many have realized the need, but have been caught in a dilemma. They do not want to betray the genius of our public school system nor do they wish to assume that such an institution can meet the spiritual needs of their youth. The Church must begin to speak strongly for church-supported schools in which religion is included in the subject matter.

The Church must rediscover the spirit which characterized its activities in the early centuries. The complacency which has at times marked its social attitude must be left behind. It must be replaced by a new vitality, that of the pioneer. Each church must be ready to minister in its own environment with methods that are suitable

to the situation in which it finds itself. Only in this way can a reconciliation be effected between men of various colors and creeds and between men and God.

Signs of the Times

By David Crossley

We won't have much to do with shaping our world if we don't know the shape it's taking. One of the most frequent criticisms leveled at us as seminary students is that we do not know or understand what is going on outside our somewhat sequestered circle. Our political and economic life are as much under the judgment and mercy of God as our personal life. Let's not neglect them this time around.

CRISES IN INTEGRATION

Nearby Levittown, Pa., has been hearing the din of angry shouts and shattered glass ever since a Negro family moved into the housing development. It doesn't look as if we're going to be able to run away from the integration problem, even if we avoid the Mason-Dixon like the plague. The problem is in our own back yard — perhaps in our front window.

Little Rock, Arkansas, has been the scene of the most highly publicized racial flare-up to date. The President's decisive intervention is commendable. But why was the situation ever allowed to reach the point where armed intervention was necessary?

Just when it looked as if a worthwhile piece of civil rights legislation might at last be forthcoming, Senator Ervin of North Carolina initiated the now famous "Jury Trial Amendment" and rendered the whole suffrage bill somewhat innocuous. Martin Luther King has insisted that the right to vote is basic to democracy. He maintains that if this right were given to the Negro and protected, every other injustice would eventually be eliminated.

What do you think about integration? Or more important, what can you do about it? We're all able to gnash our teeth, but it's noisy and unbecoming and it doesn't get us anywhere.

MARXISM REVISITED

Nikita Khrushchev came up with a homely revision of Marxist philosophy recently: "It is not bad if in improving the theory of Marx one throws in also a bit of bacon and a piece of butter. When you have a hungry stomach, it is sometimes very difficult to understand the theory of Marxism. But if you can have a nice apartment and good food as well as cultural achievements,

then surely, everyone must say, 'Certainly I'm a Communist'."

A rather far cry from Communism's early "garret and black bread idealism." But then, air-conditioning Madison Square Garden probably makes Christianity easier to swallow, too.

Editorial

Baptized Journalism

The power of the press is an awesome thing. A flick of the pen in this age can reach millions of readers. Papers depend on gimmicks to bring in the multitudes of readers, who don't ever read an editorial which often isn't worth the reading anyhow.

The printed word has a silent force behind the banner headline on page one. There is a whole philosophy of life, a scale of values to which every column bears witness. We too often take this for granted, being caught up in the thrill of the news, allowing ourselves to follow without hesitation the magic of mass media.

There is a need for baptized journalism in this context. The purveyors of the latest information have no eye for the Good News which transforms and redeems the world. The Christians of these days must demonstrate our concern for presenting to all the world the perspective of Calvary for the muddled world in which we live.

Our aim this year will be to assess the dynamics of our human context, to discover the issues with which the Church we serve must deal, and then to suggest positive ways in which we can apply the Gospel to these days. Our major concern will be the world to which we are called, the secular environment of our denomination, the status of the world-wide Church in the international situation. In all this, we will remain a "student voice" through the contributions of students from various regions of our world who are with us in the community.

Toward this end, we are going to feature headliner articles this year. Each issue will have a major thrust on a theme chosen by the Editorial Board. We shall continue the feature *Signs of the Times* written this year by our Associate Editor, Dave Crossley. We are also seeking articles by members of our sister churches abroad who are with us in the seminary, in order that we may keep our horizons wide.

We believe that this can constitute baptized journalism. Our hope is that the articles which appear on these pages may bear witness to our common Lord through intellects and imaginations which are sanctified by the Spirit of Him who is the Way, the Truth, and the Life.

—W. E. C.

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The Gospel and the Business Man: A Symposium

A Theologian Writes . . .

"... evangelism is particularly needed for the *secularly minded*, including the many who are too honest to go along with what they cannot wholeheartedly and wholeheartedly accept. That these people are very good to live with and possess an enviable inner integrity is a fact many church people like to ignore. Such should not be the case if the Church is as necessary as is usually claimed and if conscious religion is necessary to high morality. Yet it is hard to gainsay such a question as this: If religion is basically true and necessary, why do so many leaders in educational and civic life, of outstanding personal rectitude and with a fine outlook on life, fail to recognize either the claim of religion to truth or its necessity of life?

"Can it be that these people have sense and honesty enough to see through the sham of ordinary religion, and sufficient inner poise and power to reject it for themselves? The community of the Living God needs especially to court these people, for there is much health and reality in them. But how can we present the evangel to them? The evangelistic message that presupposes the acceptance of Biblical thought forms will fail to reach them, in most instances, because they are too sharply aware of the imperfect parts of the Bible and too honest with the truth. An emotionalistic appeal will turn their deeper selves against the religious invitation. Is there, then, a form of evangelism to the secularized that will truly be effective?"

—Nels F. S. Ferre

A Senior Speaks . . .

A year ago last October when Don Larsen struck out Dale Mitchell to become the first pitcher ever to hurl a perfect World Series game, I was nearly wild with excitement. I went whooping out of our apartment looking for someone with whom to share the terrific news. Spying a fellow student ambling up the sidewalk, obviously unaware of the history-making event, I was doubly elated at the opportunity of being the one to break the stupendous news to him. "Guess what!" I shouted. "Don Larsen has just pitched a perfect game—not a man reached first! How about that!"

Much to my amazement he did not reciprocate at all. Instead, after staring at me with complete disdain for my unseemly emotionalism, he said icily, "I couldn't care less."

Talk about the perfect squelch. It took me a long time to get over that one. At first I was simply annoyed that anyone could be so indifferent to such a herculean feat. Could he not at least have been courteous enough to respond to my enthusiasm? But then I recalled the criticisms I used to hear people make of ministers, when I was in public relations work. Here was a perfect illustration of an all too typical attitude on the part of the clergy. People think ministers are not human, that they don't know what life is all about. Can we blame those who feel this way? How can we reach people, how can we communicate, if we do not try to understand them?

Sometimes we become so involved in what we're doing

that we lose all sense of where we're going. We are not heading for some well-heated ivory tower. We're going out to minister to people, out into the world. If we don't talk their language, we'll never get through to them. The sad truth is that the church is NOT reaching people. It is not penetrating the thick crust of the secular world. If the gospel is really going to transform lives, it must be made relevant.

The question is how to do this. As future ministers we can take a step in the right direction by adopting a more realistic attitude toward the so-called "outside world." Many seminarians seem to think the world is waiting with bated breath for what we have to bring to it. But the sad truth is that the vast majority of people are not as vitally interested in religion as some of us think. The average minister gets a very distorted picture of the world. He moves in a select circle, sees people at their Sunday best. He is provided with a ready-made clientele, preaches to a captive audience. The people to whom he ministers are for the most part "church people".

But this is not a true picture of the world. What about those who are not the least bit concerned about religion, about God, about anything but their own pocketbooks and social standing? And what about those who do go to church but whose lives are a complete denial of everything the Christian faith stands for? Anyone who has spent a few years in secular employment knows that for six days of the week the average business or professional man in our American culture is not thinking about God. He leaves his Christianity at the church door on Sunday and the rest of the week the almighty dollar reigns supreme in his heart. In business, politics or society in general the rules of the game are far from being Christian. It's a case of the survival of the fittest. Everything is valued in materialistic terms, and economic success is the ultimate goal.

We must not let soaring church membership rolls lull us into a false complacency. We must recognize just how pagan our culture really is. Only when we realize the immensity of the task before us can we adopt a more realistic approach to the problem. This means a critical appraisal of our attitudes toward the world and our relation to it. In the first place, we must give up thinking that our preaching alone is going to transform the socio-economic life of our community. If this were the case, it would have happened long before this, because there have been a lot of good preachers before us!

If we think we are going to do the job all by ourselves, we are in for a sad disappointment. Our only hope is to educate and train those whose lives we do influence to accept their responsibility as Christian witnesses. Christian ethics will never be realized in the secular world until Christian laymen themselves put God

first in their vocations and live accordingly. One of the reasons more people do not accept Christianity is that Christians themselves do not set any kind of an example to follow. The minister is not able to carry the gospel right into the office or the factory, but the layman can and must.

Secondly, we must realize that our own Christian witness is a full time job. Our ministry is not limited to the pulpit, the graveside, or the counseling room. While they are not actually immersed in the activities of secular society, nevertheless ministers do have many opportunities to rub elbows with all kinds of people, many of whom never go near a church. If we want these people to be interested in us, we must be interested in them. We cannot live from Sunday to Sunday, thinking only of the familiar faces of the church pews and ignoring the rest of the world. We must have a genuine regard for people, all kinds of people. We need an intellectual curiosity that will allow us to share the joys and sorrows of others through mutual interests and concerns. So we don't like baseball; that is not to say we can't appreciate another's fondness for it. Indeed, can we afford to be indifferent about *anything* that matters to others? Will they listen to us if we reject the things in which they are interested? Can we communicate a gospel that is relevant, if it doesn't meet the people where they are? The barber, the postal clerk, the man we sit next to at the Rotary Club — are they not likely to listen to us more readily if they realize we can "talk their language"? We cannot be well informed about all things, that's true, but we can certainly be interested.

I hasten to add my third point, which is that our ability to communicate does not necessitate any compromise of our own religious principles. In our effort not to be different, we often end up not being different enough. We need not preach a watered-down version of the gospel just to give people what they want to hear. Nor do we have to tell smutty jokes to be one of the boys, or forsake any of our scruples just to be sociable. If we are to be prophets, we cannot avoid offending some. But we shall never be prophets if we cannot communicate, and what good is prophecy if it is irrelevant?

In the fourth place, we should realize why we are here. I'm not talking about our education. Good, bad or indifferent our curriculum is aimed at preparing us to be proficient servants. We are not here to accumulate a storehouse of facts or to memorize a sufficient number of theological cliches with which to baffle our congregations. We are not being trained as talking parakeets. We are here to learn. That means asking questions, probing, examining, improving, developing. It means thinking creatively, always growing, broadening our understanding, so that we ourselves might become

wise ministers, possessed by the reality and truth of our common cause.

If we are wise, we are not simply well-informed. Knowledge *per se* is not the end we seek. We learn that we may understand, and we seek understanding so that we may communicate. We cannot preach sound doctrine without understanding. Nor have we understanding, if we cannot communicate what we know. It is true that in seminary we must acquire a minimum set of working tools, a core of knowledge which we must expand and develop on our own. In these three brief years, however, we can hardly hope to do more than scratch the surface of our theological skin, and it is frightening to think how little we do know of what there is to know, when we complete our formal education.

That is all the more reason, then, for us to have more sympathetic understanding of the problems of those to whom we will be ministering. Let us share our failures with them, as well as our triumphs. Let us realize that if *we* have struggled to grasp the truths we hold, how much more difficult it is for those who have not been exposed to the same training as we. We cannot glibly toss around great Christian affirmations and expect people to understand them, let alone accept them, unless and until we translate them into terms they can understand and which are relevant to this modern age. This is a matter of language, of terminology. How easy it is for us to use words which convey absolutely nothing to others!

Finally, we must realize that real communication demands sensitivity. If we hope to reach people, we must be able to react to their moods, their feelings, their inner motivations. We must tune our souls to the souls of our people. Unless we are sensitive to the deeper emotions and desires of people, our words will be empty vehicles indeed. Let every sermon, every conversation be a "heart to heart" talk. Then real communication can take place. It is the sensitivity we show to others that will determine the effect we have on their lives, and the degree to which we glorify God will determine in what direction that influence is exerted.

Richard Armstrong appears as both poet and writer in this issue. Dick was in the field of public relations after his graduation from Princeton University. He is president of the Student Council.

James E. Wallace is a junior making his first contribution to the SEMINARIAN. Jim was a lawyer following his graduation from U.C.L.A. before coming to the seminary.

S. Dunham Wilson again contributes poetry to the paper. He is a Princetonian all the way having graduated from the local university.

Thomas Thorne submits his article as a senior. Tom is Vice President of the Student Council. He has his degree from Hampden-Sydney College.

Everyone knows the value of a point of contact in any encounter between persons. A little thing like a mutual interest in music, flowers or sports may be the stepping stone to a deeper relationship. The job of communicating the gospel will be tough enough without our throwing up any road blocks that will cause people to detour right around us. Now is the time to be on the lookout for any mental blocks in our own attitude that might prove to be obstacles later on.

—Richard S. Armstrong

A Junior Suggests . . .

As we look forward to the ministry of Christ in the pulpit and in Christian education, it is prudent to scan the horizons and review the challenge which is offered by at least one of these horizons.

THE HORIZON

There is in urban and suburban communities, particularly where there are growing concentrations of people as a result of centralization of commerce and industry, an undefined group of people represented not specifically by labor, management, the farmer, the white-collar worker, or the housewife. This group is comprised of people from each of these groups and also encompasses professional men and women, teachers, businessmen, politicians, executives and social leaders. These people, however, rebel at the suggestion of Christ, and hold the church, the gospel ministry and any who are connected with it in condescending tolerance. This group is the growing product of the times; it is the horizon.

ITS NATURE

This group is composed of people who have demonstrated their abilities in the society in which they live. They have generally had educations at least equal to that of the average professional minister or Christian education leader. They have achieved that sense of security which comes from successfully doing a job which compensates the effort thus made with a fair consideration in money and acclaim. These people have taken active parts in molding the thought and pattern of their societies by participation in the civic and cultural affairs of the community, state, and nation. They have contributed to the welfare of their neighbors by donations of time, effort, and money to the many aid programs aimed at the alleviation of suffering and disease. They are intelligent, able, industrious, honest and resourceful. They are a thinking people who by background, education, attainments, habit, and action stand on their feet to ask piercing questions of Christ's ministers.

ITS POTENTIAL

This group represents the leadership of the community in its various facets. These people are in the every day stream of life and are respected for what they are,

what they have done, and what they are doing. They are the "key" men and women in the community. To so describe them, though, must not be understood as a limitation upon their number, which is ever increasing.

Their position of leadership affords the key to their potential for the kingdom of God in bringing the message of Christ to "all the world," even Main Street, Everyplace, U. S. A. People follow their leaders!

ITS INDIFFERENCE

Why do these folk turn their backs on Christ and His message? It is because they have not heard it? In part, certainly; but also in part because by nature these folk ask searching questions of the messengers of Christ which are not answered. They ask, "Why Christ?"; "Why your God?"; "If your God, then prove him!"; "How do I believe, and upon *what*?"; "Have faith in *what*?"; "How can I know what to believe?".

These questions deserve an answer that will open the vistas of truth and understanding for these people. Too often, however, the questions are answered with dogma, doubt or avoidance. Why? Because the tools with which God has endowed His messengers have been neglected and not used. As a consequence, the seeker seeks elsewhere.

IS THE HORIZON NEW?

This is not a new horizon. It has long been with us. It challenges us and admonishes us (as the Boy Scouts say) to "Be Prepared." The adversary is keen and resourceful; he is intelligent, persuasive and industrious. We cannot afford to be less. The seminary offers us the opportunity to find the answers to the questions that are now being asked. It is a golden opportunity and must be seized. Coupled with this opportunity, but paramount to it, is the need to walk (day by day) increasingly closer to God, that surely each of us can say, "I know Christ," that what we learn and find and then proclaim will have meaning and weight for Christ's sake.

—James E. Wallace

The Editor's Remarks . . .

American writers are developing a new genre of literature. We might call it the commuter school of belle lettres. Both fiction and non-fiction lists regularly indicate new works in this area. Novelists and business analysts are declaring the pulse of many of our congregations, as well as the viewpoint of those whose sophistication and business prevent from more than nodding at the Church.

Novelist Howard Swiggett presents a picture in *The Durable Fire* of Stephen Lowry which seems to us to be very close to reality. Here is the modern hero who meets the changes and chances of this mortal life with high

ideals, personal integrity, and genuine courage. He is in business only to be able to retire and work on a book (which he finally discovers has been published). Almost against his will, he finds himself succeeding in this 'interim' business.

The resource behind this is his deep love for his wife. This is the durable fire that keeps him going. Faithfulness to family is his religion, as much as his devotion to high ethical standards. Stephen is a hero in the classic sense, an admirable man, one who is worthy of emulation.

The disturbing element for us in the Church is his total lack of religious orientation. The only mention of Christianity is an incisive scene where a well-known minister, "a hearty muscular Christian," addresses a big banquet of the briefcase class. The point of this clergyman's presentation, as well as the other speakers, was the centrality of big business as the highest good for America as well as the rest of the world.

Stephen seems to be longing for something prophetic. He appreciates, as the man of God does not appear to, the utter folly of such worship of Business as a diety. His worldly wisdom seems to undercut the steward of the wisdom of God. The one chance to present the Gospel to this organization man fails, because there is no sense of Gospel in the Christianity he sees and hears.

We are called to minister to men such as these. These men involved in the ethical complexities of business, in the power struggles of anxious men seeking superiority, in compromising situations throughout their working days, long to hear some clear word. They long for a real foundation from which they can find meaning for the all too often meaninglessness of their jobs.

What is our word going to be? We cannot afford to compromise the sovereign God. Yet we also cannot afford to retreat into pious phrases which merely add a veneer, denying the relevance of our Word. The gospel must be presented to the Organization Man. There must be a durable fire which cannot be extinguished—the Word of God.

—W. E. C.

THE PRINCETON SEMINARIAN

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A Columnist Suggests . . .

The world, and particularly our own country, begins the New Year with a growing uneasiness. Legislators will decide on some of the most vital issues to face Congress in a great while. Unfortunately, the 1958 and 1960 elections will do more than their share to shape decisions.

Foreign-aid will be prominent on the agenda. President Eisenhower once made a statement to the effect that Foreign-aid bills were always the most difficult to pass because they carried no "vote-weight" for the legislators who must decide their fate. This prophetic statement was amply realized in August of last year when congress pared Ike's proposed sums to a bare minimum. Things do not look very hopeful for this session either, in spite of the near bankruptcy of India and Turkey. The Sputnik scare will send the big money into defense spending. Of course right now our foreign-aid is nothing but defense spending. John Foster Dulles has ably squelched any naive altruism by stating that our sole purpose in our aid program is to protect the interests of the United States. We are motivated neither by compassion nor by a belief in democracy. We will trade our Democratic principles to Franco Spain for air bases and withhold our confidence from struggling Nehru because we are motivated not by love nor by faith, but by fear.

Certainly our defense program will come under heaviest attack. Our inter-military duplication and competition and our inept satellite publicity deserve forceful and constructive criticism. Vice-president Nixon, the most conspicuous and willing of the Republican can-

didates for the White House, has shifted the responsibility to you and me. We are supposed to get behind our missile people and help them. We are supposed to stop our weeping and act like Americans. For those of us who have no idea how to get behind our missile men, or just what the Vice-president means by acting like Americans, no advice is offered. Maybe we can save tin cans or peach pits or perhaps knit socks for chilly outer space travellers. However, I guess it's really no more inane than asking our congregations to act like Christians.

The race issue looks quiet, if somewhat ominously so. When we're worried about saving our own skin, we haven't time to think much about the color of our brother's. Granted, this puts brotherhood on rather a desperate basis. Defense brotherhood is as false as defense prosperity. Perhaps the quiet will give the South a chance to do what it has been saying it wants to do, bring in a slow and controlled integration. Who knows? Perhaps it can even be accomplished without Federal troops.

Federal aid to education, disarmament and a host of other issues will be raised. Do you have any opinions? Do you prefer Dulles' Saber rattling to Stassen's table-talks? Ike seems to. Are you more concerned with your own personal piety than with Turkey's three-sided fight against Communism? Are you more concerned with sawdust trails than with the roads Russia is building in Egypt, Syria and Indonesia? If it's more important to you that Billy is in the Cow Palace than that France is in Algeria, than no wonder our church is so pitifully ineffective in our world today.

—David Crossley

Malady Or Mania?

By Thomas Thorne

Is Princeton Theological Seminary an institution for the education of ministers or a merry-go-round of highly competitive extra-curricular activities? It would appear that the latter is well on the way to being the case.

If one reads the Campus Calendar, one finds five dutifully busy days each week in seemingly inexhaustible sequence running to perhaps a half a dozen meetings a day. A quick peek at the "large" *Activities Book* in the Administration Building shows that most any day up to five months away is assured of at least three or four activities. Look at the impressive array of these campus endeavors in addition to weekend field work: a Student Council plus its dozen *Interest Groups* and committees; add prayer groups by dormitories and subcontinents, a half dozen choirs, organizations of and for wives which embrace numerous meetings husbands are expected to attend, pot luck suppers, and open houses falling like leaves from fall trees on nights before tests and papers; garnish with a full sports program (intra, extra, and Friday night), and finish off with a dash of four or five all-campus socials, a pinch of on-campus concerts, and a whole fist full of visiting speakers sponsored by the whole community, groups, or individuals. It's quite a dish. Maybe even a stew. And it's all offered to four hundred eighty students and some four dozen faculty. No wonder everybody needs "extensions," and nobody knows where the Museum of Religion and Missions is located.

On August 12, 1812 three students and a professor met in the study of Alexander House and it all began. Obviously there could not have been much in the way of student activities then. The students could not even have gotten up a bridge game. With the exception of Eating Clubs, an infant choir, and Tuesday evening guest speakers (later given up because of lack of interest) the situation was about nil two decades ago. Now this. Historians have always seen the doom of the Roman Empire in some one hundred thirty days of holiday and "games" a year. We have a whole page of events a week. How come?

SEMINARIANS-ARE-BORN-ORGANIZERS THEORY

This may have all come about because it would seem that the type of personality which enters the ministry loves to organize people, places, and things. This is an asset when working with a congregation. It's frustrating on a campus with hundreds of people all itching to graduate and start doing the same thing. So the activities are brought into being to satisfy a need to organize.

Obviously not every one can organize his own activity. Just about everyone seems to try.

THE-CLASSES-DO-NOT-FILL-THE-NEED THEORY

Just about everyone is here for the purpose of educating the self to serve the Church. Any chance eavesdropper will be sure and find the number one topic among students to be classes. That's natural. Yet enough of the smoke signals are about the inadequacies of curriculum, courses, and classes to indicate at least a small fire. Therefore people who feel that they are not getting all they desire out of classes go out and organize in the hope of getting the answers. Unfortunately this sometimes results in organizations totally devoid of connection with the lack, but all too capable of taking up the slack. Thus persons who feel a lack of education in how to meet people and run churches may devote hours to plays or discussion groups.

PARKINSON'S LAW THEORY

Professor Parkinson of Malaya University has been called by *Time* "the Darwin of managerial evolution." His theory, which is getting wide attention, is both funny and well documented. He shows that "the staff of any administrative department increases annually by 5%-6% 'irrespective of any variation in the amount (if any) of work to be done' ". Thus he shows how the number of British Admiralty officials increased by 80% from 1914 to 1928 while the number of capitol ships of the navy declined from 62 to 20. He points out that the officials would have multiplied at the same rate even if there had been no sailors at all. With only a little different twist, something like that has obviously happened here at Princeton. The general working law might here be summed up for the campus as "If anything comes up, organize it. Then never let it die."

THE-CLUBS-AREN'T-AROUND-ANYMORE THEORY

Investigation seems to indicate that there is a more than accidental coincidence between the departure of the eating clubs and the proliferation "ad absurdum ad infinitum" of organizations, committees, and "discussions." Is it not a condemnation of the Campus Center? It merely seems to demonstrate that a certain "something" in the make-up of those essentially social organs is not to be found in the Campus Center. Perhaps the easy atmosphere in those quasi-fraternity houses, conducive to bull-sessions, and unorganized but for meal hours, was enough to fill the expressive needs, the frus-

trations, and the machine-like workings of fate-tinged laws. In the realm of campus life the advent of the Campus Center would seem to be analagous to putting male and female rabbits in the same cage.

And so we have with us an appallingly over-organized state of things. There are weekly Friday night programs in the gym attended by five or six who go away disappointed that there are not enough people to play volleyball. There are intra-mural football teams with nine players only; and empty, empty chapels for guest speakers of faculty members and organizations in turn embarrassed by lack of attendance and persuasive in seeking out an audience "so that the guest won't be insulted by the poor turn out."

The remedy for this strange form of ever multiplying growth is not to be found in a faculty chopping block or a Student Council witch hunt. Maybe an article

such as this one, pointing out the ludicrous nature of the situation will prove enough of a cathartic to inspire a much needed self-analysis by all and sundry activities. When the problem becomes so bad that the student is no longer left free to choose what he will and will not attend by various appeals of a personal nature to community-conscience and old school spirit, then the pot begins to boil over and all are in danger of being burned by the waste of time and duplication of demands upon it.

This author notes the depth of concern that has been expressed at every meeting of the Student Council this year, at the Joint Conference, and at all meetings of joint faculty-student committees as a challenge to responsible inspection.

Therefore as a campus let us question if our motives are sound and our activities are necessary, contributive, and enlightening — and let's not organize to do it!

CRUCIFIXION

*O God, we guilty would not wholly be
Except there lurked in us some dark, some lone,
Some unnamely, somehow, somewhen sown:—
Some somehow recognized originality;
And this a paradox; and so we pray to Thee.
Somehow help us, God! Though we be flown,
Though we be gone from Thee, though we be known
To be bad Adam's next of kin, decree
Thou us, Thy somewhen Christians, God, we pray.
Save us, O God, against Thy judgement's day,
Against the dark of, the alone of Gethsemane;
For we have each some dark, some loneliness to spare;
For we have each our own Golgotha to prepare.*

OFFERTORY

*To see Thee, God, ah! what do we give!
A loaf of bread, a cup of wine perhaps—
Perhaps a tear caught from a mother's cheek,
Caught, we say, from a mother's cheek upturned
To see her son high-hung upon his tree,
And his upturned to cry: "My God, my God,
Why hast thou forsaken me?" Ah, yes . . .
A loaf of bread, a cup of wine perhaps—
Perhaps an hour chopped from our soul's center,
Chopped out, we say, our heart out, we say,
Our heart for her son we give, we say,
And Oh! our God, her son Thy Son is, we say;
And, God, for this our heart we give this day. AMEN*

—S. Dunham Wilson

A SEMINARY HYMN

Almighty God, renew each day
that faith I once could claim,
When from the depths within my soul
I heard Thee speak my name.
O wondrous thought that Thou shouldst call
a sinner such as I.
Grant me in Christ the strength to serve
in this Thy calling high.
Embolden me by Thine own will
to play the prophet's part,
To speak Thy word with fearless tongue,
yet meek and humble heart.
Instill me with a holy zeal,
a soul that clings to Thee,
And let Thy Spirit fill my life,
that I by priest may be.
A patient heart I pray to own,
an attitude of love,
A scornless eye, that ne'er disdains
but rests on Thee above.
Yet gird me now to meet the world,
to carry high Thy sword,
And witness to the truth divine
that Jesus Christ is Lord!
Amen.

—R. S. Armstrong

"Their (the early Christians') fellowship was this—that they were sharing the very life of Jesus. And the trouble with us to-day is that far too often we have tried to run a superhuman fellowship on a human basis. And it can't be done. We have tried to organize and mechanize and work the thing up, not seeing that the fellowship of the Church is going to be just as limited, just as disruptive, just as much at the mercy of temperament and frail human nature as all the other fellowships of this world—unless it is true to its own supernatural origin, and builds on an experience of Christ."

James S. Stewart, *The Gates of New Life*

OLD ADAM?

The journals of Christendom have been glowing in their accounts of the recent Oberlin conference. Not only was unity discussed—it was experienced. Ecumenical thought took on a new glow which testified to inner life in a setting where men talked freely with one another.

Unfortunately this spirit has not spread as yet throughout Christendom. The proposal to merge the World Council of Churches and the World Missionary Council, a logical step in the quest for a united Protestant Christian witness in the world, came under the fire of *Christianity Today*.

The main dissent seems to arise from the present formula of subscription for the W. C. C., "Jesus Christ as Saviour and Lord." This formula is not theologically adequate for a vital, evangelical Christian mission. To merge these two groups would submerge the mission of the churches to the drive for unity. They allege that many missionaries are dubious of the value on this ground.

The argument of theological inadequacy is not anything new. We Presbyterians have heard the same song at many times in our history. This challenge seems to assume that theologies come only in full-grown varieties. Hence the historically prior always has the jump on the new and experimental.

We admit that the quest for unity is a top-priority item in this age. The command of Jesus Christ to, "Go forth" (Matthew 28:19) cannot be executed without also remembering his prayer for unity (John 17:21). The Apostle Paul leaves no question concerning unity in I Corinthians 12. Any attempt to overbalance either side is indeed dangerous. This is precisely why the merger is being advocated, that such a dynamic balance may be achieved.

The minimal working formula cannot be construed as the fullness of the Gospel. It appears to us that the judgment on disunion has been made in our times. We cannot bury our heads in the sand waiting for a better time. Let us confess our disunity and go forth with faith in our Lord which can bear fruits meet for repentance.

—W. E. C.

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THE WORLD WE LIVE IN

Protestantism and Spanish Temperament

Harry G. Willson

"The greatest victory of the Catholic Church in Spain and Spanish America is . . . to have created in the intellectuals . . . the conviction that the Spaniard cannot be anything but Catholic or atheistic." The Roman Church has drilled this proposition into the heads of all the Spaniards, and has used it also as an answer evangelical missionaries and groups which are now in Spain and Spanish America. The idea seems to be that there is something in the Spanish character and temperament, in the Spanish blood, as they express it, which makes it impossible for him to be a Protestant; he has to be Roman Catholic or nothing. We will seek to answer this by looking at some of the characteristics of the Spanish temperament to see whether these things are so.

Individualism. The Spaniard can be characterized by a fierce individualism. There is no room for a sense of servilism, no grovelling before another man. "Between one person and another there is no difference. The beggar is just as much a person as the king, the university professor as much as the ignorant peasant who works the fields." Unamuno describes the self-respecting Castilian peasant as talking and bearing himself like a dethroned king. There is a saying, "We are just as much *caballeros* [knights, gentlemen] as the king, oily with less money than he."

But what has happened to the religion of the Spaniard? This fiercely individualistic Spaniard, in that area of human life in which the individual should be most important and most free, has been left with a religious system which has over-emphasized norms, creeds, dogmas, rules, and canons, a system in which the individual means nothing and remains enslaved, a system in which individual expression is suffocated. And this same system has

been imposed upon all aspects of Spanish life, or at least the attempt is being made through the so-called "Catholic Unity" which is supposed to be the basis for all Spanish life. This is what is incompatible with the Spanish temperament. This is what is now stifling that temperament, leaving a nation in which conformity and mediocrity are valued highly, in the name of obedience and loyalty, while individualism, freedom, and new ideas and expressions are considered suspect.

The chief virtue of Protestantism is the personal liberty which is allowed and encouraged. The sovereignty of the individual conscience is a foundation stone of Protestantism. This is not a German idea; it is a universal idea, a gift from God, and it does and would appeal strongly to any true Spaniard. Among Protestants direct access to the Almighty is encouraged, indeed it is considered absolutely necessary for the religious life of the individual believer. And when Protestantism is alive and healthy, this individual relationship between the believer and his God is allowed to express itself as it will. What is there in all this which could be called incompatible with the individualism of the Spanish temperament?

Personalism. We turn to a second facet of the Spanish temperament, very closely related with the above, yet not the same. It could be called "personalism"; it refers to the fact that to the Spaniard, the person as a person is more important than theory or rules or abstract generalizations. There exists a kind of innate Spanish humanism, a sense of the supreme value of the human person. "I am flesh, I am flesh, not painted," sang the little boy as he was painting human figures on a cloth.

The Spaniard reacts more readily to personal values than to cosmic values. Objectivity which results in unreal abstractions does not interest him. To the Spaniard

the human personality is superior to social institutions, laws, or norms. The cult of friendship, for example, is used to get around, or rather, transcend the laws of the land. Laws mean nothing when a personal friendship is involved. And for that personality which is *simpatico* (friendly, amiable, good to be with and talk to and befriend), nothing is too good. The Spaniard would do anything for him.

And even more striking is the personal loyalty of the Spaniard to him who is able to command love and respect. Spanish history is full of this cult of personal loyalty, dating all the way back to the struggles of the Iberians against Hannibal and the Carthaginians. Spain is governed by men, not laws, a truth which Franco uses to advantage in his current propaganda. However, in Franco's case there is little spontaneous loyalty. It is a question of either outward conformity or liquidation which faces the Spanish citizens today.

Turning to the religious life, we conclude that the Spaniard is disposed to believe in a personal God, a God who is Person, who is the supreme Personal Value. And they would be disposed to deliver themselves to Him in whole-hearted loyalty, cultivating a personal relationship with Him which would redeem and enrich their own human personalities. But what has happened? He finds only the impersonality of Roman Catholic life and worship; he finds a God who is an Aristotelian abstraction, and nothing of personality. Within the church community the individual respects the priest for his office, but usually hates him as a person. And the individual worshippers in the Roman church do not know each other; the personalities of the individual Spaniards have nothing to do with the Roman system. The word "system" is so apt; the personality is forgotten. Christ is not presented as the personal leader of the flock. He is either a helpless child in His mother's arms, or He is dead on the crucifix. The Virgin and the multitude of saints do provide the personal touch which has to be present to keep the Spaniards interested at all, but at this point we ask ourselves whether what remains can be called Christianity.

On the other hand the Spanish Protestant Church is a congregation of personalities, each related personally to God through Christ. There is a warmth of personal friendship among the worshippers which expresses itself in hour-long greetings and conversations after the worship service. The family atmosphere is a great attraction to outsiders; no Spaniard finds it incompatible with his temperament. And among the Spanish Protestants Christ is a real, living, loving Person. He is the Leader and Guide, to whom the persons have surrendered themselves in a loyalty which has the rest of the world marvelling. Christ presented as a Personality worthy of the personal loyalty of the individual Spaniard would

capture his imagination and his heart. He, Christ, is not incompatible with the Spanish temperament, that temperament which is so ready to give itself to a worthy leader.

Passion. A third facet of the Spaniard temperament is found in the fact that the Spaniard is a man of emotion; he is full of what Dr. Mackay calls "passion." His emotions and feelings motivate him more than anything else. He feels himself a man, "Nothing less than all man," but primarily an emotional man.

The Spanish word "gana" is fascinating to the foreigner. It cannot be translated into English. It refers to a kind of primordial will or desire, profoundly physical. The word is usually used in negative expressions, such as, "*No me da la gana*," which means, "I don't feel like it, and I don't feel like it in my very bowels, and no discussion of it nor anything you might do or say will make me feel like it." The Spaniard vacillates between this absolute lack of inclination to move himself, and the hot-headed, volatile extremes for which he has become so famous.

In the religious life, however, we find that the Roman Church has two policies, depending on the type of people being dealt with. On the one hand it offers the more educated a pure dogmatism, absolutely bare of emotions. Indeed all it asks of the man is outward conformity. A teacher of poetry at the University of Madrid revealed this, saying in his classroom: "I have a friend who is outwardly a Roman Catholic, but the poetry which he writes reveals that he is an utter pagan. The church [Roman, of course] is satisfied with his outward lip service and conformity, but poetry has to do with what he really is, and reveals him as he really is." What a shame that it is poetry that does this, rather than the Gospel of Jesus Christ which the church should be teaching and isn't! The man's emotions and inner life are untouched by Rome.

On the other hand, with the lower classes, the church takes full advantage of the Spanish emotionalism. A fantastic cult of images and relics and miracles captures the credulous imagination of the people, leading them into the grossest superstition. Whoever has seen a procession of "Semana Santa" (Holy Week) will never forget it. It is absolutely grotesque and nauseating to those who have heard and believed the gospel of Christ to think that this is supposed to be Christianity. Indeed, all this author could think of was the hooded Ku Klux Klan! In addition to these holiday expressions of pure emotionalism there is the day to day loyalty to the Virgin Mary, expressed primarily with the emotions. The only conclusion possible is that Rome is not teaching the people Christianity, but is playing upon the emotions of the people in order to instill loyalty to the institution, the Roman Church. Christ has nothing to do with it.

When we consider the Spanish Protestant community, we find the gospel purifying men's emotions, and making them an integral part of the individual's relationship with God. Emotion, such as found in Luther or Pascal, appeals to the Spaniards. Calvin, as a matter of fact, does not; he seems too cold. But the Spaniard, with his emotions purified and beautified by the love of Christ, makes a fervent Protestant Christian, full of "ardour," full of that glow which we all need. In this there is nothing incompatible with the Spanish temperament. Rome ignores this aspect of the Spanish temperament, or perverts it; the Gospel accepts it as part of the human make-up and answers its needs.

Extremism. Another facet, a sort of double-barrelled facet, of the Spanish temperament could be called "polarity" or "extremism." It consists in the fact that the Spaniard combines within him the highest idealism and the profoundest realism. Don Quixote, the idealist defender of fair damsels and the executor of justice, jousting with windmills which seem to him to be giants, goes side by side with Sancho Panza, the realistic clear-eyed, plodding, practical maker of common sense proverbs. They go together.

A heroic idealism pulsates in the head of every Spaniard. The heroic appeals to him. When Spain was in her glory, the great achievements, the great conquests, were carried out by men with tremendous idealistic vision.

On the other hand, the Spaniard is the crudest realist. A wealth of sayings attest to it. For example, "Asi es la vida," (Such is life). It is used very often among the Spaniards, much more often than, for example, among the Americans. The great Stoic, Seneca, (and Stoicism is realism as a way of life), was a Spaniard; and Stoicism continues as the general Spanish outlook.

The Roman church has met this realism in some ways. The way that church presents the death of Christ could not be more realistic. The images and statues of the crucified, dead Christ drip with sweat and blood that the viewer would swear were real. The sorrowing Virgin weeps tears strikingly realistic. The art of carving and painting these wooden images is peculiarly Spanish, not imitated in any other part of the world. But once again, it is a caricature of true Christianity.

The truth is that the Roman Church has not faced realistically the realism of the gospel, i.e. the fact of sin; it has not accepted those profoundly realistic parts of the gospel message. They evidently do not realize the seriousness of sin nor the far-reaching effects of sin. One doctor of that church marvels at the profound sense of sin of Luther, of Pascal, and of Kierkegaard; and he concludes that they overdid it. The Spaniard is disturbed by the fact of human mortality and the certainty of death, but the fact of sin and its implications escape him.

On the other hand the Roman Church has not accepted the extremely high ideal of salvation offered in the Gospel either. This is not true in Spain only. Rome cannot accept such high idealism as complete salvation offered by Christ to those who have faith in Him. So she adds human guarantees like good works. She seeks physical, palpable proofs in images, relics, and so-called modern miracles. She has degenerated from grace to legalism.

No church should change its basic faith in order to be acceptable to the temperament of any group. But the fact is that Rome has changed the Christian faith in such a way that it is now less adaptable to the Spanish temperament than the pristine gospel would be. The Gospel, as believed by the Protestants, and as they try to teach it, contains this same polarity of idealism and realism which exists in the Spanish temperament. The Protestant faith does not try to temper these two extremes but accepts the precarious balance of the two, resulting in a life which is lived by faith, not by sight. The depth of sin and the unworthiness of the human person are accepted, and with them the height of God's love in Christ and the full redemption and salvation which He offers. This appears more compatible with the Spanish temperament than the Roman caricature of the Christian faith.

Religiosity. Another facet in the Spanish temperament, the last which we shall point out, is an innate religiosity. Man is innately religious, it is true; but it seems to be especially true of the Spaniard. The story circulates today in Spain of the laborer who was caught up in the free-thinking era of the early 1930's and proclaimed to his fellows, "I'm an atheist, thanks be to God." The Spaniard has a kind of religious instinct to which he seeks to relate the events of his life.

But what has been done with this religiosity? Sad to say, it has been fused and confused with patriotism, resulting in the fanaticism for which the Spanish nation has become so notorious. Rome has not responded to this innate Spanish religiosity. Faithful Roman Catholics who fulfill all the legalistic requirements of daily, so-called religious life admit when pinned down that they do it because of custom and tradition, and they realize as you talk to them that these practices have nothing to do with their personal relationship to God, if they have any.

The Spanish religious instinct could be channelled, and the Protestants are trying to channel it, into a truly church-centered way of life taught and forced as much as possible by Rome is not Christianity.

Conclusion. What shall we say to these things. If anyone is incompatible with the Spanish temperament, Rome is. This was sensed back in the 16th century

when the Jesuits were taking over and stamping out the Reformation. Melchor Cano, a prominent Spanish cleric of that time, wrote: "I thought that grace did not destroy nature, but perfected it, and that Christian exercises did not remove the essence of a *cabellero* from him who did them, . . . that always true Christianity and its exercises improved each one in his office If the Turk had sent to Spain spies to remove her nerve and force, to make her soldiers women and her *cabelleros* merchants, she would not have sent others more suitable [than the Jesuits]" A 20th century Spaniard has written, "The ecclesiasticism which bought us the Inquisition with all its horrors, the unity with all its hypocrisies, and the fanaticism with all its injustices, is something overlaid on the Iberian soul."

The sad result of all this is that Spain has ceased to be Christian. Unamuno put it strongly, "It is necessary to erase the lie that Spain is Catholic, and as long as that lie is not erased, Spain will never become Christian." The fact is that Spain is nothing. Primitive paganism reigns in Galicia, not the "Christian paganism" taught and sponsored by Rome, but the prehistoric Celtic pagan worship of hobgoblins, etc. Andalusia has much of the same thing. And the rest is that Roman paganism.

A result which appears even worse is anti-clericalism. It is rampant in Spain, even among those who faithfully fulfill the Catholic religious exercises. The author has heard the crudest blasphemies and the harshest condemnations of the Roman clergy, not from the Spanish Protestants, but from nominal Catholics. This is the kind of thing which results in the stoning and burning of Roman Catholic chapels and cathedrals and the murdering of nuns in time of disorder. The Roman clergy is in a terribly precarious position, and it would not take much to pull the pin.

The saddest result for those who love the Spanish people and love the Lord, and who would seek to put the two in a meaningful relationship, is that complete religious indifference is gradually but steadily smothering that instinctive religiosity. Many Spaniards no longer care one way or the other about religious matters. The author talked with a professor of the University of Madrid, and that professor was shocked and puzzled that a seemingly intelligent young man would take an interest in theology or religion, and especially that he would go so far as to dedicate his life to a full-time religious vocation. Meaning the whole vast field of religion in general he said, "It's not taken very seriously here."

The Future of Italian Protestantism

Franco Giampiccoli

The average Italian is often thought to be either a Roman Catholic or a Communist. This alternative,

while not an absolute one, is acceptable regarding the underprivileged people who live in the country. What is peculiar to the Italian situation is that the demarcation line between these two parties, Catholic and Communist, is extremely imprecise, many times being a mere political distinction.

The average Italian Catholic is one who, being under the political and spiritual control of the church, resigns himself to social and economic disproportions connecting himself with the conservative parties, especially to the Christian Democratic party, which is strongly pro-Roman Catholic.

On the other hand, the average Italian Communist is one who has rebelled against the political control of the Catholic Church, as well as the social and economic disproportions. He has not, however, rebelled religiously and thus remains essentially a Catholic.

The Roman Catholic Church restrains the Catholic population basically through political propaganda. Communism is not fought by social and economic improvements, by healthy education, by a personal faith. Rather the church seeks to check Communism through fear, through a verbose propaganda, through the strength of the clergy which still today in the small villages is the highest authority, often in a context of ignorance and superstition. This strategy of defense, while appearing strong and stable, is in fact frail. When the Catholic finds the strength, the opportunity, and the reason to rebel, he discovers that the step toward freedom from the church consists mostly in ridding himself of propaganda.

The Catholic who comes out of the influence of the Roman Catholic Church to enter into the influence of the other alternative, Communism, is no longer a Catholic in the objective sense, since the Roman Church refuses to continue to recognize him as a Catholic. But in the subjective sense he is still a Catholic. His reaction is against the church as a political institution, as a representative of social conservatism; against the priest as an agent and propagandist for the Christian Democratic party. This rebel has not reacted against the Roman Church as a religious institution. This compromise, which allows him to maintain a form of subjective Catholicism consisting mostly of tradition and habit, with a lesser degree of faith, is possible because he accepts Communism only as an immediate social and political alternative, not as an ideology which is at variance with all forms of Christianity.

This peculiar kind of Catholic-Communist, being not yet completely Communist, and no longer completely Catholic, is uniquely receptive to Protestant preaching. This can be said in spite of the strong hindrance of subjective Catholicism made up of tradition, custom, and habit. One of the flourishing stations of Italian Pro-

testantism is located in the country just outside Rome and works with this type of people. It is notable that after a period of time under this preaching, many of these Italians who have become Protestants spontaneously leave the Communist party.

In the towns of Italy the alternative between Catholicism and Communism which holds true in large part in the country becomes more complex. The reason for this complexity lies in the presence of strong positions between the two extremes. These are complete, i.e. atheistic Communism, non-Communist atheism, liberal anti-clericalism, and Socialism which seeks the middle between Catholicism and Communism.

The Protestant discovers that the atheistic group, both of the Communist and non-Communist types, is often the hardest group with which to deal. Psychologically, the equation of Catholicism with Christianity has been strongly accepted by the popular mentality in accordance with Roman theology. One could almost say that this feeling is part of Italian culture and history, an important aspect of Italian nature. Therefore, if the reaction against the Roman Catholic Church is not only against the church as a political and social institution, but also against the Roman faith, such a complete reaction destroys only an image of the Catholic Church as a denomination, but goes deeper to alienate the person from Catholicism understood as Christianity itself. When this has taken place, the atheist understands all that he hears about Christianity from whatever source as referring to the Catholicism which he has rejected. Such atheism in the sense of utter rejection of Roman Catholic faith is primarily found in the urban middle classes.

With these points in mind, regarding the sociological point of view, it appears that the future of Protestantism in Italy at the present time is among the underprivileged rural classes.

The Older Churches in the Ecumenical Mission of the Church

Carnegie Samuel Calian

Ecumenical mission has become closely associated in our day with the growth of the younger Churches. But what of the older churches? The use of the term "older Churches" refers not only to the sixteen independent Orthodox Churches, administratively one in communion with each other and with the Ecumenical Patriarchate of Constantinople, but also to those Eastern Churches, such as the Nestorian, Coptic, Ethiopian, Jacobite, and Mar Thoma, which, strictly speaking, are not covered by the term "orthodox." Thus the term "older churches" implies a more inclusive grouping than does the term "orthodox churches" for the intentions of this discussion.

The recent approval, in principle, of the International

Missionary Council merger into the World Council of Churches at Ghana, Africa, has brought into sharp focus the fact that "the unity of the church and the mission of the church can no longer be separated." The ecumenical mission of the Church, in order to be truly ecumenical, and not a mere missionary program among Protestants, must include the active support of the older churches in its program of world evangelization. This has been one of the explicit intentions of the representatives of both the IMC and the WCC. However, the thorny problem of proselytism has been raised by the older Churches, who have looked upon the Protestant missionary program as infringement upon their territory. This issue was brought into the open as early as 1920, by an encyclical of the Eumenical Patriarch, who asked for cooperation among the churches and a cessation of proselytizing activities. And the fact cannot be denied today that the growth of Evangelical Churches in those areas where there are older churches has caused a substantial loss of the latter's membership.

It should not be a surprise to us then, if the older churches seem rather hesitant in taking part in the ecumenical mission of the church. At the Ghana meeting, Metropolitan James of Melita, a delegate of the Ecumenical Patriarchate of Constantinople, said the Eastern Orthodox Churches, now a part of the WCC, would support the merger plan with the IMC on the condition that there be no change in the WCC's constitution. In other words, Metropolitan James wants to emphasize, and rightly so, the danger that the WCC might become the proselytizing agency of Protestantism. But he sees too, as a representative of his branch of Christendom, the crucial need to knit together the unity and the mission of the church, if we are to fulfill the Great Commission of our common Lord.

How then can ecumenical witnessing Christian be distinguished from proselytism, especially by those member churches who feel there are "foreign missionaries" in their area? In short, how can we have free Christian witnessing within our ecumenical fellowship? In answer to the first question, Christian witnessing may be said to be the practice of Christians to persuade non-Christians (according to the Provisional Report submitted to the Ninth Meeting of the Central Committee of the WCC at Galyato, Hungary, July 28, 1956) "to accept the supreme authority of Christ, to commit themselves to Him, and to render Him loving service in the fellowship of his Church. The witness of Christians to Jesus Christ requires personal testimony to the truth as they have seen it in Him, and to render Him loving service in the fellowship of His church. The witness of Christians to Jesus Christ requires personal testimony to the truth as they have seen it in Him, but no personal testimony to the truth as it is in Jesus can reflect

the truth in its fullness. Even when inwardly compelled to testify against that which appears erroneous in some other religious belief or practice, the true witness cannot but be humble and honest. He knows but one weight and one measure, the same for himself as for others."

The report goes on to say that, "Proselytism is not something absolutely different from witness; it is the corruption of witness. When cajolery, bribery, undue pressure of intimidation are used—subtly or openly—to bring about seeming conversion; when we put the success of our church before the honor of Christ; when we commit the dishonesty of comparing the ideal of our own church with the actual achievement of another; when we seek to advance our own cause by bearing false witness against another church; when personal or corporate self-seeking replaces love for every individual soul with whom we are concerned—then witness has been deformed into proselytism. It is very easy for us to recognize these sins in others; it is necessary to acknowledge that we are all liable to fall into one or another of them ourselves." We can readily see that there is a real distinction between witness and proselytism in purpose, motive, and spirit—the means and ends of each are in opposition to each other.

However, it is not enough to distinguish witnessing from proselytism. We must go on to answer the other question of how we can establish free Christian witnessing within our ecumenical fellowship. The older churches have been hurt, and our ecumenical fellowship has been strained. One has only to travel in Orthodox or Eastern Church countries today to experience the hostility and resentment toward Protestant missions. The real issue is not whether their resentment is justified or not (for frankly in many cases it isn't), but rather the real issue is that this hostility has undermined and limited the growth of our ecumenical fellowship. Ecumenical fellowship can not be fostered where there is mistrust and lack of confidence in the other's intentions. There is an unfinished task of mission ahead of us, and nothing less than the concerted effort of all the churches is needed to fulfill our Lord's commission at this hour.

But how? To realize as never before that we must learn to communicate before we can evangelize together. Let us never feel that we are so far apart that we cannot get together to discuss our differences around the table. Ecumenical fellowship and an ecumenical mission are dependent upon a vibrant theology of communication. The channels of communication must be established, even prior to the formation of an ecumenical theology of missions and evangelism. The kind of communication I am speaking of is essentially multiform in nature. It is expressed in deeds as well as in words. Its highest form is expressed in terms of love and mutual respect between persons and between

groups. The ability to communicate enables us to have relationships among ourselves. Verbal communication at a high level is needed, as the meeting at Ghana indicates, but equally in need are non-verbal means of communication among Christians, for example, when the WCC came to the aid of the Ecumenical Patriarchate in Istanbul, when His Holiness and fellow Greek subjects suffered assaults from Turkish raiders on September, 1955. Probably more mutual trust and spontaneous communication resulted from this one concrete act of assistance by fellow Christians of one confession to another, than all the high-level (as necessary as they are) discussions of the Central Committee. Thus communication among Christians does not create, but rather presupposes community. It is in this community of Christians, in this ecumenical fellowship, that we must always find some form of communication that will clarify our intentions and mobilize us together to fulfill the great commission of our Lord.

Once we are able to communicate more freely among ourselves (and especially with the older churches), we shall see as never before that communication leads to cooperation, and that cooperation means the enhancement of free Christian witness throughout the world. Evidence that this communication has led to greater cooperation between the older churches and the other member churches of the WCC, is the recent merger approval in principle of the IMC into the WCC as a Commission of World Mission and Evangelism. In short, the ecumenical mission is now the concern of the whole church as it reaches out in obedience to her one Lord. Institutes are being set up by the older churches to inform others as well as to better educate themselves in the traditions of their churches. The Coptic Institute in Cairo is a good illustration of this. Reciprocal interchange and concrete acts of mutual service across confessional lines will strengthen each as it prepares its destiny in the church's missionary obligation to the world. The day is not too far ahead of us, when we who are in communication and in cooperation with each other, will no longer look upon each other in a competitive spirit of suspicion, but will rather learn to work effectively in a united spirit under Jesus Christ our Lord, whose we are and whom we serve.

The ecumenical mission today means that we stand together at the threshold of expanding opportunity for evangelism beyond the present scope of the church. The horizons are unlimited. No matter how long or how short one's tradition is, it is imperative that we unite to complete the unfinished task confronting us, the evangelization of the world. According to the United Nations Statistical Year Book, our population has increased by one-third, from 2,013 million to 2,691 million between 1930 and 1955. Or to put it in more pointed terms,

as did Rajah B. Manikam, Bishop of Tranquebar, and presently the Harry Emerson Fosdick Visiting Professor at Union Seminary, in an address in New York, that "the birth rate of human beings is increasingly beating the re-birth rate in Jesus Christ. There are more non-Christians in the world today than ever before."

The sheer fact that there are more people in the world today than ever before further emphasizes how necessary it is that every church within the WCC fulfill its missionary obligation as best as it can in communion and in cooperation with its fellow members in the Council. The younger churches must learn to work along side of the older churches, and the older churches must learn to adapt the new ways and means of the

younger churches to further its own missionary drive into the interiors of its own area.

We need the older churches and they in turn need us, as we envision together in broader scope the ecumenical mission of the church. Let us continually remind ourselves of the Message of the Lake Mohonk Consultation in 1956, when it made the statement that the "Ecumenical mission is the whole church in the whole world releasing its whole life in dynamic mission, with the purpose of entering directly and vitally into an encounter with the world in the name of Jesus Christ." The older churches may well hold the key that will uncover in dynamic fashion this dynamic mission of the church to the world in the next twenty-five years.

The Living Room — Christian Drama?

By Charles Hammond

The production of the *Living Room*, by Graham Greene, signaled the awakening of a dormant interest on the Princeton campus. The Merlin Theater, giving an experience of real drama to the audience, again raised and, in part, answered the question of the relation of the church to drama. Through a panel discussion on the Tuesday following production, the issues raised were given sound and constructive thought by the seminary community. This article is a result of both play and discussion. It will attempt to set forth some of the ideas and questions brought up at the panel for the panel for the attention of the whole community. The writer claims no credit and accepts all blame for ideas presented, except the symbolic schemata.¹

THE PLAY

The starting place of discussion must be the basic message of the play. What did Graham Greene intend when he opened his mind to the public in the form of a two-act drama? The central theme of the play revolves around the relation of life and death. The need to live, and to die that we might live, and in dying to live, while in living to acknowledge the inevitable death, seem to be

the unifying theme of the play. By creating a life situation, and placing in it people afraid to live for fear of death in their selfishness, the author sets the stage for the conflict.

The theme works itself out complexly. Greene is aware of the complex of relationships that bind man into the group and makes no attempt to oversimplify them; in fact, he compounds them at any opportunity. If the first theme is life and death, the second is the complexity of life.

The third ingredient, the relation of pain and suffering to life, death, and happiness, is brought to the mind of the audience. The price must be paid by someone in suffering, either the girl, the offended wife, or the church.

The dilemma in which the theme is stated is this; a young parentless girl, at the initiation of a love affair with a man twice her age and married, is thrust into the sheltered lives of two spinster sisters and a crippled priest, these being her great aunts and uncle. The conflict between righteous aunt and girl, between offended wife and girl, between priest and middle-aged lover, between consciousness and will, between happiness and responsibility, between suffering and freedom, between right and best, occupy our minds and the time of the play.

The immediate and most obvious conflict is in the person of Rose. She is forced either to live with her lover, or to leave him and send him back to his wife, finding her own consolation perhaps within the church. Three positions are represented by three characters. The voice of the church at its best is heard in Father Browne, the crippled priest, and at its worst in the young spinster. The voice of secular naturalistic psychology is heard in the middle-aged man, a lecturer in psychology. The voice of pure hedonism, a search for simple happiness, is heard in Rose, the young girl. None of these answers

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is sufficient and the play moves moves to tragedy and grief.

THE SEARCH FOR ANSWERS

The first statement on the possibility of an answer is the conviction of guilt. Strangely enough both the girl and the man feel that what they are doing is not right. The deviation from created order, expressed either by the church, by the honesty of psychology, or by the sympathetic nature of a twenty-year-old girl, brings out strongly the intolerable nature of the present.

Browne, the priest, is within the church in all his thought. He knows the serious nature of the act, even in his insight into the shared guilt of all in the environment. The psychologist is well aware of his own selfishness and desire for fulfillment at the cost of the personalities of girl and wife. The girl cannot place her guilt either within the church or with her awareness of right and wrong. She cannot bear the burden of someone else's suffering, any more than her own.

The answer of the priest, though not offered at the crucial moment, is love and faith. If Rose's home had reflected an atmosphere of love, the girl would not have failed to accept the support of her blood relatives. If the priest had had a working experience of faith through prayer, he would have been able to provide the authority necessary to bring the girl again within the grace of God in the church.

The psychologist gives the answer of self-will and freedom. Both he and the girl should be given the freedom to seek out their own joys together, not bound by false morality, or timeworn formulas. Anarchy of action is suggested as a way out of the problem.

A third solution is offered by both the priest and the girl and rejected by the girl. That is to pay the price of pain and suffering which happiness demands, to accept either her suffering, or the suffering of the hysterical wife. This demand is too much for the girl and she takes the fourth alternative, suicide.

Certain elements appear missing in the characterization of the play, yet seem to be present in the mind of the author, such as the need for a love which accepts in spite of the person and his weakness. Mere acceptance is fatalistic, while a love which leads to acceptance is an active participation in the personality of another. For the bitter aunt to accept and not love would have been a violation of both her person and that of the young girl. This love which accepts might provide the ethos within which the ethic could be worked out in this contextual situation.

Another lack in the play is the refusal of the characters to pay the price of happiness. By seeking the end without willing the work involved in reaching the end, Rose is left with no possibility of finding the end. This accepting love must also accept suffering as a prerequisite

to happiness, as an ingredient of life itself, not only as a means to the desired end.

The refusal to accept life and death in any positive way is the theme of the two sisters. By closing off rooms in which people have died, by never mentioning the idea, by forgetting as fast as possible the death of anyone close, the sisters attempt to postpone the inevitable. Death is a part of life. Life involves death. Living is a process, not a state of being, and in the process death has a place.

CHRISTIAN DRAMA

The question is now asked, what then is Christian drama? Two distinctions must be made first so that we do not confuse the issue. Religious drama and Christian drama are two different things. Religious drama is propaganda. It is not Christian. It might be, but I know of no religious drama which is. Religious drama is concerned with promoting a specific idea. It is centered in dogma and religion, not in persons and revelation.

The second distinction is that of drama itself. Bad drama can never be Christian drama. A poorly written play is not drama, can never be Christian drama. *Third Floor Back* never will be Christian drama because it is not drama. It is a rather strained morality play.

Now the role of drama, as a medium of human expression, is threefold. First, drama must crystallize the human situation. By taking one segment of existence and crystallizing it, the playwright expresses the drama in life in such distilled terms that we are gripped and held by its vividness. In this crystallization strange and seemingly unrealistic situations arise. But within these unreal situations the life situation is portrayed, stripped of the accoutrements of day-to-day existence. The non-dramatic is torn away so that the inherent drama in life may be brought forth.

Secondly, in this intense crystallized situation, the playwright attempts to communicate. The message depends on his ideas. It may be an active idea, or simply the way he looks at life. But a play is never an end in

Harry G. Willson, a senior, brings us his discussion of Protestantism in Spain from a year in Madrid under the auspices of the Presbyterian Church. Harry graduated from Lafayette College and commutes to school from his parish in Hamburg, New Jersey.

Franco Giampiccoli is a graduate student coming to us from the Waldensian Church in Italy. As a native of Milan, he speaks with authority on conditions in that country. He has studied at the Liceo Carducci and Facolta' Valdese di Teologia.

Carnegie Samuel Calian spent the summer in an ecumenical work camp in Greece before beginning his senior year here this fall. Sam comes to us from Occidental College.

Charles Hammond is a senior from Occidental College. His home is in Pasadena, California.

itself. No medium of expression ever is. The drama may seem to be an end in itself as the creators become involved in the creation. But behind the creation is a motivation, and this is always communication, even if only the personal competence of the artists in their medium.

Lastly, the drama is one in which participation takes place. In the musical play, the audience and even some of the cast watch the action and applaud. In the drama, the audience, the writer, the actors, the stagehands, all vicariously participate in the experience of the drama.

Within this medium, where can the adjective *Christian* be applied? First, the Christian drama must portray with honesty and accuracy the state of man. Man presented in an idealised or unreal situation is not Christian drama. Man must be shown in his inadequacy, in his basic creatureliness. The happy ending tagged on many dramas would forbid their inclusion in the class *Christian*. The relationships of man to man must be shown as the kerygma portrays them. This is not to suggest that they all must be saved in the last act. But if they work out their own salvation, if they avoid the questions of existence, if they are permitted to accept the unreal as the real, then it is not a Christian drama.

Secondly, this must take place within what one person very succinctly called "God-consciousness." Not that in the third act God is interjected from the overhead grid and all is solved, but if the play does not speak of a beyond, an other, a dissatisfaction with the present dilemma, then it lacks God-consciousness. For example, *The Glass Menagerie* by Tennessee Williams has a very real "other" implied, even if it is within the context of the people. Some other of the same playwright's work has no realization of any beyond and cannot integrally be called *Christian* drama. However, I do feel, in opposition to many, that the participation of a God-consciousness within the players and audience can bring this to a meaningful place. The most limited play given in the environment in which *Living Room* was played would have a constant sense of the beyond. As the drama is not a finished creation until the minds of the audience have participated, then the ingredients which the minds of the audience bring to the play are a real part in its classification within the species *Christian*.

The last qualification is that of confrontation. The function of Christian drama, regardless of its content or particular message, is to confront man, not always with answer, but always with challenge. If the audience is allowed to leave, feeling that the play had nothing to say directly within their consciousness, that they had watched rather than participated, that no questions were being asked, then that play fails as Christian drama.

This dramatic confrontation is most often successful when it is most indirect. As Kierkegaard places the com-

ment of Christ to the two thieves on the cross as the height of indirect communication, so the play which preaches rarely achieves its avowed purpose. Man is not always ready to accept what is thrown directly at him. But if the play, by presenting a life-situation, perhaps of the most sordid kind, brings the viewer into the situation and calls him to question himself within the concept of "God-consciousness," it indirectly can communicate often most successfully the challenge of faith.

If through the use of symbols, perhaps perverted and distorted, if through the obvious failure of any simple answer, perhaps through the conversation afterwards, if

MEMORIAL

*Not marble, please
It's cold and hard,
And if my name will not remain
Unless it is carved
Upon a stone
I'd rather you refrain
From any marker,
Save perhaps
One small pink peony,
That when it blossoms
Late in May
You might remember me*

May 31, 1954

ONE SIMPLE SONG

*I would gladly trade the things
For which I've labored long,
If I could have the magic mind
To make one simple song.
A life will be forgotten fast,
As dust returns to dust,
But could I leave a living song
I'd ask no other trust.
And at my death I would not have
A chime or bell to ring;
But let me make a simple song,
And let the people sing,*

January 16, 1954

The Seminarian prints these poems as a memorial to the poet who wrote them, Rev. John R. Barber. Rev. Barber, last editor of the Seminarian, was killed in an automobile accident January 26, 1958, near Columbus, Kansas, where he was pastor of the First Presbyterian Church.

in any way man is honestly portrayed in his constant dilemma, and the situation is not left a closed one, then the drama may be called Christian.

The Living Room, superbly presented, competently acted, purposefully directed, and vicariously experienced by the audience, was an excellent example of Christian drama. If this is the function which the drama may

serve in the church, then more power to the Merlin Theater. The Greek tragedies, the earliest recorded dramas as yet unsurpassed in artistic quality, were dramas which fulfilled these qualifications. The culture brings a tool to the church and says use it. The Merlin Theater is trying to do just that. They deserve our highest praise and whole-hearted support.

Editorial

One of the questions which perplexes seniors most at this time of year is what we might call "theological survival." There is definitely a desire to keep up with the latest developments in the realm of Christian thought after leaving the campus. The figure of the man who goes to seed in the pastorate as far as his theological thinking is concerned is not the ideal of today's seminarian.

The real issue seems to be how we should go about surviving theologically. Good intentions here as in so many other things are often broken under the pressures of the local parish. A local colloquium among pastors in the interest of theology seldom interests a man whose concerns with ecclesiastical machinery outweigh his zeal to bring fresh insights into his thinking and preaching. The prognosis for keeping alive theologically today appears no better than ever.

It seems to us that one approach worthy of mention is a good subscription list. The abundance of theological journals is often overlooked by the pastor. Any viewpoint, any interest can be discovered in the subscription list of our library. Here is a chance to examine carefully many periodicals and then to choose intelligently those which seem most valuable.

Our tendency is to subscribe only to those publications which hold the same position we do. It is quite rewarding to find that other people print the same ideas we hold. But it is rarely if ever true that we can go down the line uncritically with everything we read. We suggest that it is most informative to be able to read regularly a journal with which we heartily disagree. If our aim is to stay alive intellectually, such reasoned disagreement appears to be a good stimulus in our striving.

Another pitfall is over-emphasis on one area of theological discipline. We have our natural inclinations for one or another of the divisions represented in our seminary curriculum. If we take seriously the fullness of the Gospel, however, we must seek to protect ourselves from myopia which results from being interested in only

one aspect of Christian intellectual life. We need scope in coverage as well as in viewpoint.

Perhaps there is a tendency to underrate the secular press. We seldom see the value of the perspective which seems to differ so much from our own. We shy away from seeing ourselves as the world sees us. It will probably be that we will be bombarded by all manner of pleas to join in a subscription campaign with a special rate for the clergy, or to do what most of America does on a given day of the week. But let us not be blinded by these devices to the refreshing views we often find buried in the morass of publicity.

As pastors most of us will never be able to do all the reading we would like to do. It is easy for reading to fall behind the deliveries until the summer vacation comes. But the appalling alternative of a static state in theology should spur us on to keep up with the times, so that the church we serve might more intelligently follow our Master..

W. E. C.

From Our Mail

Dear Editor:

Why all the fuss about extra-curriculars? Is there a law against staying in one's room? The only meetings I know of that the Seminary requires us to attend are lectures, precepts and seminars, and that on a strictly honor basis. Why don't we all put ourselves on our honor not to attend more than a few select extra-curriculars? If we are faced with a store-long array of nuts and candies, we are surely not honor-bound to buy every kind. Usually we select, economically, one or two favorites. Or, if we are too penurious, fat, particular, or busy, we may just not buy any at all! When a man is called to study for the service of God's church, wouldn't it be wise to budget his non-study time as carefully as he buys his candy?

Terrence N. Tice

THE PRINCETON *Semimarian*



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"A STUDENT VOICE OF THE CHRISTIAN CHURCH"

May, 1958

A TRIBUTE TO AN IDEA

Frederick McKirachan

On this seminary campus, I think, no idea has been so widely discussed, so highly praised or so harshly judged as the idea of community. To be sure, it is being discussed generally throughout the land. One prominent religious journal is titled: TOGETHER. One is reminded of a classic of our times:

Poor Willie on a summer's day
With an A-bomb began to play.
There was a boom, and now, I guess,
He hasn't much togetherness.

Recently the New Yorker carried a cartoon showing a family robbing a bank. Mother and Father were placing revolvers in the ribs of the tellers while an elder son was raking greenbacks into the inevitable black valise. Younger children were directing the attention of automatic rifles toward the other employees and customers. Outside the eldest daughter was shown ready to gun the family car for the get-away. Beneath this timely cartoon was the word: TOGETHER!

Actually, we have discussed the idea of community from the perspective of its realization on this campus. The idea is accepted as valid, but its reality, its incarnation, in Princeton Theological Seminary is widely open to question.

One danger in our discussion of community is that we discuss it in idealistic terms. We expect far more than is actualized or realized.

The idea of community has won many supporters and raised many antagonists. A few weeks ago a member of our class told me that in his opinion, we do not have community on our campus. He said that another institution with which he is familiar has far surpassed Princeton Seminary in its realization of community. It was his feeling that Princeton has failed.

A similar opinion was expressed by the wife of a Junior student earlier this year. In her considered

opinion, Princeton does not have community because Princeton is composed of people too interested in themselves to be interested in anyone else; thus community is impossible.

On the other side of the ledger, however, are those who find real community in Princeton Seminary. These will tell you that to leave Princeton and to realize how coldly impersonal and indifferent the outside world is, is like walking into a "cold shower." To these, Princeton Seminary has offered a cherished experience of deep friendships, shared fellowship, and warm spiritual growth.

All of this leads one to realize that there is no objective criterion by which community can be judged. There is no set of rules or laws by which one can measure the success or failure of the realization of the idea.

And further, there is no code of rules, no pattern of behaviour, no standard of measure by which community can be established. No one can build community any more than one can build the Kingdom of God. Community and the Kingdom of God cannot be seen, nor can they be judged; each must be experienced.

Those who harshly criticize the community of Princeton Seminary and those who love and praise it are in reality judging the same thing, but, from different points of view. They are observing, analyzing, and judging the same 'given'. Their conclusions are dichotomous, however, because their experiences have not been the same. Those who do not find community at Princeton have not experienced community. Those who have found it, have experienced it. Thus neither is wrong in his judgment. It is merely that such a judgment is and must be subjective rather than objective.

Community, we said, is an idea which will never be realized to the satisfaction and expectation of every man. It is not an idea which becomes incarnate of itself to dwell among us. For its incarnation the idea of com-

munity is dependent upon individuals who experience it, who find community in their coming and going in a given situation.

How can anyone strive for community or how can a social unit such as Princeton Theological Seminary seek to realize community? This can be done only by seeking the striving for an environment which is conducive to the experience of community. We as community builders can only offer the opportunity for community, the opportunity for the experience.

What then can be said for Princeton Seminary? Is there or is there not the opportunity for the community experience here? Can we or can we not say that Princeton Seminary provides the environment conducive to the experience of community?

In all fairness, it must be said that Princeton does provide this opportunity. This must be said because there are those among us who have experienced the thrill of community. From the chapel to the snack bar, from the coke machine to the ping-pong tables, from the round tables of the dining hall to the wandering bell-clapper, community is offered to all. From the 'butt-buckets' on Stuart's steps to the outside reading assignments for church history and Christian ethics, we are repeatedly drawn together in an atmosphere charged with community-potential. Wherever we turn and in whatever we

do, we are confronted by the possibility of experiencing community with those around us.

Thus the realization of true community is dependent upon each person individually. If one freely enters into the life of this campus and freely accepts those around him, he is experiencing and contributing to community. If one is not afraid to know others, or to be known by them, he is again experiencing and contributing to community.

The community experience is not one which will cease when graduation has passed. The experience of free, cooperative intercourse, accepting and knowing, being accepted and being known, must be carried into the life of the church. Together, we must carry with us from Seminary the idea of community. This idea, as it has been presented to us here, is a great need of the church. If the church is to be a redemptive fellowship, if the church is to be the church, it must be a Christian Community. For men and women to come together in the Spirit of Christ, for men and women to become and to remain a redemptive fellowship as the body of Christ, community is essential.

So, as one leaving a community which he has come to love, and speaking for all who share in this love, I wish to turn to Princeton Seminary and to those who make her what she is and say, "To you and to your idea of community, we pay tribute."

Curriculum Revisited

David C. Searfoss

One of the most controversial topics on campus is the seminary curriculum. This fact was demonstrated once again at the faculty-student Forum on Piety and Learning. Everyone is ready to criticize, and most have some suggestions to make.

In order to clear the air, it must be understood that much of the current criticism of the curriculum is not justified. The seminary course of study is often treated as nothing more than a convenient scapegoat. Much can be said in favor of the present curriculum. The departmental division of the course of study is a logical one. This division has shown itself to be administratively sound, and there is a minimum of overlap. No one can justly criticize the number of classes listed in our catalog. The great number of electives available means that very little material justly a part of theological education is untaught here. There has also been a certain openness to change on the part of faculty and administration. When new fields have opened up, new courses have been added. Many of the suggestions of past senior classes have been acted upon favorably.

Having said this, we must not gloss over some glaring

faults in the curriculum. The quarter system has proved inadequate. We take too many courses in too little time. In the average term, one has at least five different courses, and he has only nine weeks to master material in five different areas. This in itself is a large enough order, but what if he wants to follow up some problem that has presented itself? He simply does not have time. We need more time to absorb the material offered in the courses. Perhaps a return to the semester system is the solution to this problem.

But the greatest fault of our present curriculum is its rigidity. We all take the same courses at the same time regardless of previous education or experience. Most men are able to take no more than forty hours of electives out of 135 hours. The result for many of the more gifted men of so many required courses is simply stifling. One often has to repeat material he has studied previously. He has no time to follow up his own interests either in elective courses or in independent work. If he has some particular aspect of the ministry in mind he seldom has time to prepare himself specifically for that area.

The Senior Curriculum Committee has made the fol-

lowing suggestions to help bring flexibility to the curriculum: Examinations covering the material offered in the required courses could be made available to all students. These examinations could be prepared by the whole department and graded by at least two members of the department. The student might be prepared for these examinations by individual study guided by prepared book lists and outlines of course material. If the student passed such an exam, he could pass on to an elective or independent work in lieu of the required course. This advanced work would be done in the department in which the exam was taken. The number of credits required in each department, thus would not be changed.

The expected results of this program would be that

more men could spend more time in the electives where the faculty members are at their best. Here professors are more interested themselves, and their interest is likely to be contagious. A man could then be challenged at his own deepest level throughout a larger portion of the seminary course.

Not everyone would be able to participate in this program, but this fact does not destroy the value of the suggestion. Each student would benefit from the increased freedom. The ones who did pass the exams would find whole new areas of learning, which otherwise they might not have discovered. If greater flexibility is introduced into the curriculum, the seminary will have solved the major curriculum problem.

The Mark of the Hawk: A Review

David Crossley

A new and unusual film is playing movie houses around the country. To the thousands of passers-by it must look like any other movie, complete with billboards of the heroine in a *decollete* gown. But for those of us who read *Presbyterian Life* and have been receiving little peach-colored flyers in the mail, the movie is a more significant event. Apart from any consideration of the film itself, its commercial release is a milestone in our church. It is our first film produced with a nation-wide audience in mind and released through professional channels.

"The Mark of the Hawk" will probably surprise you. Everything has been done to make the film commercially appealing. It is beautifully and imaginatively filmed in Superscope and Technicolor. The sets and the costumes are well done, if a little extravagant, for the African bush. All in all, the film has a first-rate visual appeal. Also, the original music by Matyas Suber is worthy of special commendation. However I found the sound track somewhat garbled, with occasional speeches almost unintelligible. This is unfortunate in a film that otherwise shows considerable artistic and technical finesse. Lloyd Young, the producer, also performed the same task for the Presbyterian propaganda film, "This High Calling," released in 1955. Both films certainly prove that he is a man worth keeping. Alongside the tawdry movies generally produced under the heading of religious films, "The Mark of the Hawk" is a real joy.

If this review seems to jump rather quickly from high praise to harsh criticism, it must be said in defense that the film jumps with the same startling speed from the sublime to the ridiculous, and apparently with no idea that it is doing so. One might get the same uncomfortable feeling watching Joan of Arc in a cowboy setting produced especially for the Saturday kiddies matinee.

Briefly, the story is one of racial political, and religious tensions in present-day Africa. Obam, played with taste and restraint by Sidney Poitier, is an African labor leader who has just been elected to the ruling body of the British colony of which he is a citizen. The terrorists in his own party, his brother among them, would have him advocate a more violent resistance to British rule. He knows the positive contributions the British have made to the colony, and yet he also knows that the native Africans have a right to be restless over the painfully slow moves toward independence.

Various influences are at work on him, most significant of which is his own Christian conscience, a hang-over from his old mission school upbringing. The Christian conscience is ably articulated in the film by John McIntire as Craig, a missionary (or "fraternal worker") lately arrived on the African scene after an internment in a Red Chinese prison and consequent deportation. The moving account of this story, which he relates in a series of flashbacks to Obam, has a strong influence on the African leader.

It is unfortunate that Craig and Obam are the only two characters in the film who do not tax our credulity. Eartha Kitt, whose off-beat sensual voice and supine movements are more suitable for the dark nightclub than the Dark Continent, plays Obam's rather suspiciously glamorous wife, Renee. She is tearful and decorative and inappropriate.

Juano Hernandez as the wooden and sentimental African pastor is just about the best argument against the indigenous church that has yet been put forth. The other incidental performers do as well as they are done by.

The great weakness of the film is the script. In an attempt to make the film entertaining it has been filled

with the Hollywood variety of African corn. Mysterious jungle drums tell us that the natives are restless. Eartha sings an absurd little number that she must surely be incorporating into her latest Las Vegas performance. It's not hard to tell who the "bad guys" are, either. No western villain was ever painted blacker than the British white supremacist who spends his leisure hours propositioning the more attractive native wives. And finally we are subjected to a full-fledged ambush, complete with fires, guns through broken windows, screaming natives, and dying words from the sacrificial hero.

Everytime the action slows down a bit, and characters begin to emerge, the film looks up. Obam's confession of guilt is well done and clearly Christian. He is being tried for alleged participation in a native uprising. In the technical sense of the law, he is not guilty. But he knows that he was with them in his heart. He is guilty, he admits, because he gave way to hatred. And to give way to hatred and violence is not to trust the love of Christ. It is through Christ that we are more than conquerors. The message of the film is a good one and, in rare moments like this, comes across with power.

The love and power of Christ is the answer. The direction this love will consistently take is not portrayed, but neither is it over-simplified. Tensions softened, but never entirely resolved are characteristic of the film. This, I think, is as it should be. There are no easy answers to Africa's Twentieth Century problems.

More disturbing than the weaknesses of the film is the one-sided treatment it has received within our own church. Our church leaders and our church publications have given nothing but unequivocal praise for the movie. Whether this is a sales technique or whether they simply do not know a good film when they see one I do not know. The cutting edge we use with such relish on Hollywood productions seems to have a dull homeward side to its blade. Perhaps they feel that a criticism of the film would amount to a criticism of the Gospel it is attempting to communicate. It must be remembered that the Gospel always stands in judgment on the means used to convey it. If the Christian film is to have any future in our society, we have got to be our own most severe critics. We've made a good if somewhat late start with "The Mark of the Hawk."

By Love Possessed: A Review

Thomas Nissley

James Gould Cozzens' *By Love Possessed* is the story of a small town lawyer who lives in a prosperous and well-established community in eastern Pennsylvania, and his loving approach to life. The lawyer, Arthur Winner, is presented as a loving person—his troubles are the troubles of the people around him, and he willingly assumes an interest in each of them. But there are varieties of "love", and the author seems to be methodically including each variety in some person or set of persons in the novel. Without trying to present the complete list (which doesn't even make it into the Reader's Digest condensation), here is a quick remembrance of some of Cozzens' loves:

1.) The love, in a meek spinster, of family pride, which drives her to do anything to send her young and foolish brother to college. The fear, in her brother, of responsibility; his affair with a slut and his insistence on being little Ralph forever are the reasons that Helen dies of an overdose of drugs.

2.) The love of Arthur Winner for his second wife, Clarissa. It is a good love. In some ways it is comparable to his love for his first wife, Hope, whose death was his greatest loss. But neither love for wife or self can explain his love affair with the wife of his partner, Julius Penrose, who lives across the road.

3.) The love of the Rector Trowbridge for his mild-mannered fiancée, Miss Cummins—a delightful young love, not complete without its noting that the elder Mrs.

Trowbridge, because of her own love for the rector, would not mind if it were dissolved.

4.) The love of a strange woman named Pratt for an even stranger religious idea which she embraces as Catholicism.

5.) The love, by the people of the town of Brocton, for Jew, or Catholic, or Negro—each a strange love, and not too complete or satisfactory. But, in the eyes of the narrator, a more complete love for the minority than that of the city dweller.

None of these loves, however, is as well defined and often remembered as the love for honor which possesses the old and beloved lawyer, Noah Tuttle. It is clear from the first that no firm which claims this man for a partner will manage to be involved in any legal tanglings

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which are not clearly ethical. And that this love for honor has been extended from the old man to the young men around him. Arthur Winner, for instance, would not stoop to support any legal claim not motivated by a really right purpose.

This aspect of the novel introduces law and gospel to the reader, and the conflict that can come between them. And Cozzens makes of it a chance to take a swing at the Church of Rome, in the person of Mrs. Pratt, whose grand thoughts of forgiveness never really rise above a cataloguing of sins, — a rehearse of what has happened in the past. This, of course, is legalism without gospel, and it is meaningless to Arthur Winner, who continually seeks the spirit behind the law.

It is a deeper love which makes of the book a classic, however, when Arthur Winner accidentally stumbles upon the fact that his partner, Noah, has been an embezzler for twenty years. In the years of the depression, Noah Tuttle had been trustee for an electric railroad which went bankrupt before it had even begun to function. He then became trustee in bankruptcy, and sold the remains for all he could get. It was not a lot. In order to protect the investors — most of whom he knew

and loved — Noah supplemented the income from bankruptcy sale by taking the capital from one of his major trust funds, amounting to several hundred dollars. Even the men to whom he paid the money never guessed that he had saved their finances by wiping out his own. From that day on, the respected Mr. Tuttle was to live a life of intrigue, always keeping steps ahead of the income from the trust, as it was to be paid, and paying it out of some other fund. There was nothing honest or legal about it. A man had, twenty years ago, taken justice into his own hands, at his own expense, and was responsible for the financial lives of most of the people in Brocton because of it.

Arthur Winner's first inclination was that Noah Tuttle should be exposed — that they should all live together under the shame of what had been done. But at Julius Penrose's urging in a thoroughly sensitive final chapter, he comes to see that his duty is not to expose Noah Tuttle but to help him with his crime, if it can truly be called a crime. Not even Noah will know of the silent participation. This is real community, but one that few of us will ever know first hand. Thank you, Mr. Cozzens, for presenting it so nobly in fiction.

Theology Between Yesterday and Tomorrow: A Review

Carnegie S. Callan

In the short compass of this volume, Joseph L. Hromadka, presently the Dean of the Comenius Faculty of Theology, Prague, and formerly a professor in our seminary from 1934 to 1947, has written a provocative analysis of how Christian theology should understand itself today. This analysis merits our attention, because we have here the view of a well-known theologian from behind the Iron Curtain, who is seeking to present the uniqueness of our faith beyond the ideological differences of East and West. It is a worthy effort at re-establishing communications between these two sections of Christendom.

Professor Hromadka divides his study into five parts: first, he deals with "Theology, Its Substance and Func-

tion" with the emphasis upon the "existential character of theology" (p.26) centered upon the proclamation of the Crucified and Risen Lord; the second has to do with "The Church of Christ, Its Message and Mission," his point here being to show that the church is the chief instrument which disseminates the Christian message; third, an understanding of "The Meaning of the Present Era" reveals that the possible "suicide or self-destruction" (p.57) of mankind is no longer a mere exaggeration, but a live option now; hence in the fourth place, the need to go "Beyond Ideologies" toward a creative ecumenical "rapprochement" (p.62) among Christians of the East and West (he also presents here many refreshing insights into the nature of communism); and finally in the last section he discusses "Theology and Church Between Yesterday and Tomorrow" based upon a "Christocentric approach" (p.88), where he further points out that the message of the Church of Jesus Christ must stand in judgment upon both the East and the West.

In short, Professor Hromadka is raising the question throughout his analysis, whether Christianity can afford to be closely identified with any materialistic philosophy whether it be communistic or capitalistic in method. It is precisely at this point that the former Princeton Seminary professor makes a contribution to our thinking.

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The Bishops and the Kirk

Lacy Harwell

(Editor's note: Mr. Harwell graduated from Princeton Seminary last year. The editor asked him to send back his discoveries concerning the talks between Episcopalians and Presbyterians going on in Scotland, where he was studying. This is his report.)

One of the first things a traveler abroad begins to notice, aside from geography and architecture, is the difference between the volatile issues at home and abroad. When I left Texas, the subjects most likely to generate heat were segregation, communism, the ecumenical movement, and Biblical criticism. In the British Isles, everyone discusses pacifism, the H-bomb, dogs in sputniks, and Mr. Dulles.

Here in Scotland, however, all these put together fail to attract the attention given to the report on "Relations between Anglican and Presbyterian Churches." Let this subject be introduced into a discussion and one soon discovers that Calvin's considerable talent for describing his opponents and their proposals has not been entirely lost from the Presbyterian heritage.

Hearing of the discussions between the Anglicans and the Presbyterians before coming to Great Britain, the Princeton traveler arrived already in sympathy with the Joint Report. When I was confronted on arrival with the strong, immediate, vocal opposition to the Report, I admired these men whose church affairs are of such vital concern in the midst of their everyday concerns. Some work in the offices of the *Scotsman*, Scotland's leading newspaper, revealed that when the report first appeared last spring, it was front-page news for two weeks, stimulating editorials, letters to the editor, and a historical survey of Presbyterianism in Scotland.

But then came the letdown. It became apparent that this enthusiasm did not carry over into church attendance or support. Most of the pastors and many of the quiet, faithful folk seemed either to favor the report or at least feel that they could live with it if the church decided to make the proposed changes. Thus, while only one and a half million Scots are members of the Church of Scotland and attend at least once a year, nearly every Scot of the remaining five million knows from which church he is staying away, and from which he is ready to secede.

Why should this be? It can be explained only by the current sensitive national consciousness of Scotland. The nationalistic sentiment of BBC radio programs for Scotland, the revival of interest in Scottish country dancing, and the protests against the acceptance of missile bases in Scotland by Westminster all testify to this ferment. Most of all one senses the nationalism of the average Scot in his feeling about Edinburgh. Edinburgh

is the capital, not of a province, but of a nation. A Roman Catholic author points out that the presence of the law courts and the General Assembly (and its offices) of the Church of Scotland contribute most heavily to this feeling. The association of the General Assembly with the capital is indicative of the way that the Church of Scotland is deeply ingrained in the Scottish national consciousness.

The Scot feels that there is something of great value in his tradition, which he intends to preserve as part of the heritage of English-speaking peoples. This we must admire. Yet it is deeply tragic that few have seen that the longing of Christ for "at-one-ment" in His Church not only runs counter to the preservation of this heritage, but is the greatest challenge to the tradition. This is made manifest by the fact that the majority of the presbyteries now look with disfavor on the "Bishop's Report."

To the visitor who has just been through the failure of somewhat similar negotiations in his own church, it is discouraging that the fruit of hard work could get no more of a sympathetic example or impartial discussion. I can find no better reason for this failure than that the word "bishop" in Scotland stirs the same emotions that "Yankee" does south of the Potomac.

A few words are in order concerning the Report. In 1954, the Church of England, the Church of Scotland, the Episcopal Church of Scotland, and the Presbyterian Church of England and Wales chose thirty outstanding men for the investigation of the inability of Episcopal and Presbyterian churches to enjoy intercommunion. Such investigation involved the problem of ministerial orders which now prohibits free exchange of ministers. The immediate goal of this group was to study and report possible means of intercommunion and the mutual recognition of ministers.

The respective bodies appeared sensitive to the theological imperative of unifying the churches. The final goal seems to be a unified Church of Great Britain as an expression of the unity of the Body of Christ. This is evidently the fruit of the Willingen declaration concerning the unity of the Body of Christ. The return of missionaries from the younger churches also helped to strengthen the evangelical desire to present a united witness to the world.

The problems confronting the joint committee were basically along the lines of the present division. The Anglicans desire to retain episcopal ordination as an expression of their understanding of apostolic succession. The Presbyterians, on the other hand, see their present

orders as valid, and desire Anglican recognition of their position.

The proposed answer sought mutual adaptation. The group suggested that from the Presbyterian side, there continue to be a presbytery as a corporate episcopate. Anglican influence modified the traditional interpretation of the presbytery in the direction of the creation of a new office, the bishop-in-presbytery, who would be a permanent moderator.

This solution reveals a preoccupation with succession and ordination as integral to the problem of intercommunion. There is no clear statement concerning the role of the bishop-in-presbytery in changing the doctrine or constitution, or in the reception of new members. Both parties appear to have gone as far as they could within the present doctrinal framework.

Neither side feels the need of concession to the other on these points. Perhaps the report presents a theological "short cut." Correspondents of the *Scotsman* see the office of bishop-in-presbytery as a bargaining agent with the Church of England, not as essential for the true Church. It seems probable that the Church of England has accepted the notion of the presbytery for the same reason.

Would it not be better to put this maneuvering for advantage behind us, and approach the problem of disunity through a frank discussion together of the whole system of doctrine which makes our structure what it is? Such a study, if Biblically oriented, must eventually show us that something of what we are as churches is the result of sin, that before we can embrace each other at the Lord's Table, we have a confession to attend. Discovering that community requires confession and forgiveness, we could have an organization which the reconciled community needs, rather than a structure we put up with rather than be scandalized before the world.

Beyond the tumult and the disappointment, however,

there are some positive contributions from this endeavor.

1. The signatories of the Report must definitely be excluded from the group of Episcopalians and Presbyterians who feel no need for change in their basic order. In discussion these men have grown closer to one another. They earnestly believe that the proposed changes would make a more fully apostolic church. This channel of understanding and communication will be a valuable reality in coming years.

2. The discussion here has stirred the imagination of Episcopalians and Presbyterians in America, shown by the keen interest of these groups in the Report. It is unlikely that any movements in this direction will happen in America before settlement in the British Isles, but an opening wedge toward cooperation between these two groups in America has been begun.

3. The Report has indirectly focused attention once more on the nature of the legal establishment of the Church of England. It seems likely that this matter should be settled before relations with the Church of Scotland can become final. In Scotland, the Presbyterians have been stirred up concerning the nature of the ministry, and must put some careful thought into this subject. Clarification of this latter point by both churches would be a service to the Church throughout the world.

The Report has also served as a barometer of the feeling of the laity of the member churches. It is very clear that there is a wide gulf separating laity from clergy. In Scotland this was shown by the intense vocal reaction of the public; in England, by the general apathy. If we in the Western Church do not wake up to this disparity and begin immediately to give the laymen the training he needs for his modern witness to the world of today, we can quit worrying about Hebrew and Greek, and start working on Russian.

The Problem of Power

An Editorial

It is now the vogue to categorize periods of history in terms of the kinds of power then used. The steam age, when engines were connected to ship propellers, railroad drive wheels, and electric turbines, is a relatively recent item in the history of power. Then came the popular internal combustion engine driving automobiles, airplanes, and all manner of devices. Now we have entered the atomic age, where we are told that fuel will be even more powerful per pound than ever before.

The church must face up to the technological problems which such developments are currently making and promise to increase in the future. Increased leisure from atomic devices and automated industries may bring in

an era when the church can harness the power of her laity as she never has been able to do before. The opportunity is dawning for the church to become the center of life as never before in Christian history.

This general problem of power which confronts the church from the exterior is matched by an interior problem of no smaller magnitude. Modern business has faced the problem of the technical advances in developing a hierarchy of organization men. These men in grey flannel suits find themselves imprisoned in the ladder of success hoping someday to emerge victorious as the president of the company. These men form the army of administrative personnel who man the desks bending

their energies to the solution of the problems handed them from the top.

The church has been affected by modern developments much more than most are aware. Quicker transportation, greater facility in communications, and the rise of urban centers has altered the pattern of church government on the local level and in the larger courts of the church. There has also been large-scale adoption of many of the concepts and procedures of big business. Religion today is truly a big business, if you care to look from that perspective.

In the Presbyterian communion, the structure according to the Constitution has remained the same. While those who are divine-right Presbyterians are in the minority, there is steadfast loyalty to the principles of Presbyterian polity. The mention of intercommunion with the Episcopal Church raises the temperature of loyal Presbyterians throughout the land, as it has in Scotland and England. It would appear that we are bent on preserving a structure in spite of the times in which we live.

The Presbyterian Church has not resolutely repudiated the implications of modern life. It testifies to the supple strength of the denomination that such has not been the case. But we must not on the other hand seek to stretch so far that we become untrue to our heritage.

In the first instance, there is a rise in the voices claiming that there is too much of the organization man spirit in the Church. Some presbyteries have become merely a complex of committees, each one reporting its activity and recommendations which the presbytery dutifully rubber-stamps. In some circles a minister is judged more on his loyalty to official programs which

he is expected to accept uncritically than on his faithfulness to his flock or his theological preparedness. These disturbing instances appear to witness to an infection of modern business techniques into the Church of Jesus Christ.

More disturbing to the editor is the unchecked rise of the executive. The *Presbyterian Plan Book* lists one hundred sixty-three executives and field personnel in one job or another. This shows that our denomination is mobilizing to meet the needs of the nation.

But where in the Constitution is anything said about these men and women? We have allowed necessity in the form of a new challenge from our culture to stamper us past the accepted standards of our denomination. There are no terms of office, no qualifications, no limits to power. These men have in some cases become Presbyterian bishops, virtually assigning ministers to parishes through their influence and prestige. Others have been known to scuttle calls to men who have in some way strayed from the narrow way. Such instances would lead an outsider to conclude that the Presbyterian system was semi-episcopal.

What shall we do? We should not abolish all executives and start from scratch. But neither should we let this matter go on uncontrolled. We must seek to harness his new creation for the best service to Christ's Church.

Beyond this, we must also be vigilant. American Christianity is facing the challenge of power. We must prove that the faith of the Church is sufficient to meet the challenge. And we must not compromise ourselves into the idolotry of power, either within or outside the church.

—W.E.C.

